

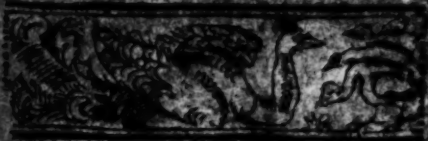
The booke

of secretes of Albertus Mag-
nus, of the vertues of
Herbes, stones, and
certayne beastes.

Also, a booke of the sa-
me author, of the maruyl-
lous thinges of the world:
and of certayne effec-
tes caused of cer-
taine beastes.

C. D. D.

Anno. M. D. LX.



70

John Turner
Turner 1662

To the reader.

Syth it is manifestlye knowen, that thys boke of Albertus Magnus, is in the Italyon, Spanysh, frenche, and Duche tounes, it was thought if it were translated into English tounge, it woulde be receyued wth lyke good wyll and frendshyp, as it is in those partes. Wherefore vse thou thys boke, to mitigate, and alacreate, thy heauy & troublesome mynde, as thou hast ben wont to do, with the boke commonly called the boke of Fortune: for beleue me, what soeuer is promysed in ether of the both, thys, or that, is alonely to p^{er}ende.

¶*¶

The fyrste boke of the vertues
of certayne Herbes.



Aristotell, the Prince
of Philosophers, say-
eth in manye places,
that euery science is
of the kynde of good
thynges. But notwithstanding,
the operation sometyme is good
sometyme euell: as the science is
chaunged to a good, or to an euell
ende, to whiche it worketh. Of
the whiche sayinge, two thynges
be cōcluded: the one, and the first
is, that the science of magike is
not euell, for by the knowledge
of it, euell may be eschued, a good
folowed. The secōd thing is also
concluded for as muche as the ef-
fecte is praysed for the ende, and
also the ende of science is disap-
praised, whanne it is not ordeyned

Of the vertues

to good, or to vertue. It foloweth then, that euery science, or operation, is sometime good, sometime euill, Therefore, because the sciēce of Magike, is as a good knowledge (as it is presupposed) and is somewhat euill in beholding of causes, and natural thinges, as I haue considered, & perceaued in auncient aucthors: yea and I my self, Alberte haue found the trouth in many thinges, & I suppose the truth to be in some parte of the booke of Chirander, & of the booke of Alchorat.

First therfore, I wil declare of certayne hearbes. Secondly, of certayne stones. And thirde, of certayne beastes, & the vertues of them.

Elitropia
artica

Marygolde.
Pettell.

Wairga

of hearbes.

virga pastoris	wylde tasyll.
Celidonia	Celendyne.
Prorinca	Perwynke.
Depeta	Calamit oꝝ peniroyal
Lingua canis	Hondes toſſe.
Jusquianus	Penbane.
Lilium	Lylle.
viscus querci	Willeltoe.
Centaurea	Centorpe.
Saluta	Sauſe.
uerbena	Ueruin.
Melysophylos	Smallage.
Rosa	Rose.
Serpentina	Sirakes graſſe
The firſte herbe is called with the men of Chaldea, Elios. with the Grekes, Matuchiol. with the Latynes, Clitropium, with Engliſh men, Warygolde, whole in- terpretation is of Elios, that is the Sonne, and Tropos, that is alteration, oꝝ change, becauſe	
A.iii.	it is

Of the vertues

it is turned according to a sunne
The vertue of this herbe is mar-
uelous: for if it be gathered, the
Sunne being in the signe Leo,
in August, and be wrapped in the
leafe of a Laurell, or baye tree, &
a wolues teethe be added thereto,
no man shalbe able to haue a word
to speake against the beater ther-
of, but wordes of peace. And yf
any thing be stolen, if the beater
of the thinges before named, lay
them vnder his head in a nyght,
he shall see the thefe, & all his co-
ditions. And moreover, yf the sayd
herbe be put in any church,
where women be, whiche haue
broken matrimonye on their
parte, they shall neuer be able to
go forth of the church, excepte
it be put awaye. And this last
poynte hath bene proued, and is
very

of hearbes,

very true.

The seconde herbe is called of the men of Chaldea Kopyia, of the Grekes Olieribus, of the Latynes, or Frenchemen Artica, of English men, a nettell. He that holseth this herbe in hys hāde, with an herbe called Mylfoyle, or yarrowe, or noseblede, is sure from all feare, & fantasie, or bysson. And yf it be put with the iuyce of houselyke, and the bea- rers hande be anoynted with it, and the residue be put in water, if he entye in the water where fyes be, they will gather together to hys handes, and also ad piscel- lum. And if hys hande be drawen forth, they will leape agayne to the persons owne places, where they were before.

The thyrde herbe is named of
A.iiii. the

Of the vertues

the Chaldeis *Lorumbozoz*, of the Grekes *Allamo*, of the Latines *virga pastoris*, of English men, *woylde tasyll*. Take this herbe, & tempre it with the iuyce of *Mandrake*, & geue it to a bytche, or to another beast, & it shall be greete with a yonge one in the owne kynde, and shall bringe forth the byrth in the owne kynde, of the whiche yonge one, yf the gome tothe be taken, & deped in meate, or drinke, euerye one that shall drynke therof, shall begin anone battayle, and whan thou woulde put it away, geue to him & iuyce of *valeria*, & peace shalbe anone amonge them, as before.

The fourthe hearbe, is named *Aquilaris*, of Chaldeis: because it sprigeth in the time, in whiche the Egles buylde their nestes: It

of herbes.

is named of Grekes *ualis*, of Latines *Celidonia*, and of Englishmen *Celendyne*. This hearbe springeth in the time, in y^e which the swallowes, and also y^e Egles maketh their nestes. If any man shal haue this herbe, with y^e hart of a molle, he shall overcome all his enemies, and all matters in suit, & shall put a wate all debate. And if the before named hearbe, be put vpon the headde of a speke man, if he should dye, he shal sing anon with a loude voyce, if not, he shall wepe.

The fyfte herbe is named of y^e Chaldeis *Iterisi*, of the Grekes, *mozar*, of the Latynes *Prouta-
lis*, or *Prouinsa*, of Englishmen *perwynke*, whā it is beatē into powder with wormes of y^e earth, wrapped aboute it, and with an
A. b. herbe

Of the vertues

herbe called *Semperuina*, in Englyshe houslyke, it induceth loue betwene man and wyfe, if it be bled in their meates. And if it shalbe put too the mouthe of the beast, called the Bugill, he shall breake anone in the middes. And this was proued of late tyme.

If the sayde confectioun be put in the fyre, it shalbe turned anone, but blue colour.

The sixt herbe is named of the Chaloeis *Bieith*, of the Grekes *Retus*, of the Latines *Peperita*, of Englishe men *Calampit*, otherwyse *Penyroyal*. Take this herbe and myre it with the Roone, founde in the nest of the byrd called a lapwync, of blacke poluer, and rubbe the bealy of any beest, and it shalbe with bysch, & it shal haue a pong one, very blacke as the

of herbes.

one kynde. And if it be put to
their noſethꝝylles, they ſhall fall
to the grounde anone as deade,
but a litle ſpace after they ſhal
be healed. Alſo if the ſoꝛelapd co-
fectio be put in a beſſel of bees &
bees wil neuer ſle away, but they
ſhall gather together there. And
if the bees bee drowned and lyke
as they were dead, if they be put
in the afoꝛelapd confection, they
ſhall recover their lyfe after a lit-
tle tyme, as by & ſpace of one hou-
re, ſoꝛ it is proportioned to & qua-
litie loſt. And ſoꝛ a ſure proſe, if
drowned flyes bee put in warme
aſhes, they wil recover their lyfe
after a litle ſpace.

¶ The ſeuenthe herbe is named
of & Chaldee is Alget, of & Greke
Diu, of & Latine Lingua canis.
¶ The ſeuerth herbe is named
of & Chaldee is Alget, of & Greke
Diu, of & Latine Lingua canis.

Of the vertues

of English men, Bondes tolinge
put thou this herbe with þe hark
of a ponge frogge, & her matrice,
and put them where thou wilt,
and after a littel tyme, all þe dog-
ges of the whole town shalbe ga-
thered together. And if þe shalte
haue the afore named herbe un-
der thy foymest toe, al the dogges
shall kepe silence, & shal not haue
power to bark. And if thou shalt
put the aforesayde thinge in the
necke of any dogge, so þe maye
not touche it with his mouth,
he shalbe turned alwayes round
about lyke a turning whele, un-
till he fall vnto the grounde as
dead, and this hath bene proued
in our tyme.

The eyghte herbe is named of
Chaldeis, Hantsela, of þe Greekes
Mentosin, of the Latines Jus-
quianus,

of herbes.

quianus, of English men Henbane. Take thou this herbe, & mire it Cum realgalis and Hermodacalis, and put them in the meate of a madde dogge, & he will dye anone. And if thou shalt put the iuyce of it with the aforesayde thinges in a syluer cuppe, it shall be broken very smal. And if thou shalt mire the aforesayde thinge, with the bloude of a young hare and kepe it in þe skynne of a hare all þe hares will be gathered ther vntill it be remoued.

¶ The nynti herbe, is named of the Chaldeis Ango, of þe Greekes Amala, of the Latines Liliū, of the English men a Lyle. If thou wilt gather this herbe, the sonne being in the signe of the Lyon, & wilt myre it with the iuyce of þe Laurel, or baye tree, & afterward
thou

Of the vertues

thou shalt put that iuyce vnder
dunge of cattell, a certayn tyme,
it shalbe turned vnto wormes, of
the whiche, if poulder be made, &
be put about the necke of any ma
or in hys clothes, he shall neuer
sleepe, nor shal not be able to sleepe
vntyll it be put awaye. And yf
thou shalt put the aforesaide thing vnder
the dunge of cattel, and wilt
anoynte any man with the wor
mes. breedinge thereof, he shalbe
brought anon vnto a senex. And
yf the aforesayd thyng be put in
any vessel, where there is colmes
mylke, and be couered with the
skynne of anye cowe of one col
lour, all the kye shall loose their
mylke.

The tenth herbe is called of
Chaldeis Luperax, of the Grekes
Zisena, of the Latines viscus
querci,

querci, of Engliſhe men Myſtell
toe. And it groweth in trees, be-
yng holed through. This herbe
with a certai other herbe, which
is named Martegon, that is Bil-
phion or Laſerpitiſſa, as it is writ-
ten in the Almaynes language,
it openeth all lockes. And if the
aforesayde thinges, being put to-
gether, be put in the mouth of
any man, yf he thynke of anye
thyng, yf it ſhoulde happen, it is
ſet on hys harte, yf not, it lepe-
th backe from his hart. If the afo-
ſayde thyng be haged by to a tree
with þe wyng of a ſwallow, there
the byrdes ſhal be gathered toge-
ther within the ſpace of foure my-
les. And this laſte was proued in
my tyme.

The eleuenth herbe is named
of the Chaldeis Aſiphilon, of the
Grekes

Of the vertues

Grekes Origelon, of the Latines Centaurea, of English men Centory, which sayth that this herbe hath a marualous vertue, for yf it be soyned with the bloude of a female lapwng, or black plouer and be put with oyle in a lampe, all they that compasse it aboute, shal beleue them selves to be witches, so that one shal beleue of another, that his head is in heauen and his fete in the earth. And yf the aforesayd thing be put in the fyre whā the starres thynne it shall appeare, & the starres runne one agaynst an other, and fight. And if the aforesayde playster be put to the nosethilles of any mā, he shall slee a way warpely, through feare that he shall haue, & this hath ben proude,

The twelfth herbe is named of the

the Chaldeis Colozio, or Colozicon, of the Grekes Clamor, of the Latines commonlye Salvia, of Englysh me Sauge. Thys herbe beyng putrified vnder dunge of cattell, in a glasyn vessell, byngeth forth a certayne worme or byrd, hauyng a tayle after the fashion of the byrde, called a blacke make or owyll, w whose bloud, yf any man be touched in þ brest, he shall lose hys sence or felynge the space of .xx. dayes and more. And yf the aforesaid Serpent be burned, & the ashes of it put in þ fyre, anon shall there be a rayne bowe, with an horrible thunder. And yf the aforesayde ashes be put in a lampe, and be kyndled, it shall appeare þ al the house is ful of serpentes, & thys hath ben proued of men of late tyme.

The. xiii. herbe, is named of þ
 Chaldeis Olphanas, of þ Grekes
 Hiliozion, of þ Latines Verbena
 of the English mē Veruyn. This
 herbe (as witches say) gathered,
 the Sunne beyng in the signe of
 the Ram, & put with grayne oꝝ
 corne of yponie of one yeare olde
 healeth them þ be sicke of þ fal-
 lyng sykenes. And if it be put in
 a fatte ground, after. viii. wekes
 wormes shalbe engendred, which
 yf they shal touche any man, he
 shal dye anone. And if the afore-
 sayd thing be put in a douehouse
 oꝝ a culuer house, al the doves oꝝ
 culuers shalbe gathered together
 there. And if the poulder of them
 be put in þ sunne, it shal appeare
 that the sunne is blue. If þ poul-
 der be put in a place where men
 dwell oꝝ lye betwen two louers,
 anone

anone there is made kryse or ma-
lyce betwene them.

The .xiiii. herbe is named of þ
Chaldeis Celapos, of þ Greekes
Casini, of þ Latines Delisopho-
los, of English men Smalage: of
the which herbe Macer floridus
maketh mention. This herbe ga-
thered grene, and tassen with the
iuyce of the Cypresse tree of one
yeare, put in gruell, maketh the
gruell to appere full of wormes,
and maketh þ beater to be getle
& gracious, & to vanquish his ad-
uersaries. And yf the aforesayde
herbe be bounden to an oxes neck,
he wil folow the whethere soeuer
thou wilt go.

The .xv. herbe is named of the
Chaldeis Glerisa, of the Greekes
Iaphinus, of þ Latines Rosa, of
English me a Rose. And it is an

B.ii. herbe

Of the vertues

herbe, whose floure is betye well
known. Take the grain or corne
of it, & the corne of musterd seede
and the foote of a Wel, hanged
vp these in a tree, and it will not
beare fruyte after. And yf the a-
foresayde thinge be put aboute a
nette, fylwes will gather toge-
ther there. And if Hagaris shall
be dead & be put in the aforesayd
commixtion halfe a daye, it shall
recoouer the lyfe, althoughe it be
not forth with yet gotten.

And yf the aforesayde poulder be
put in a lampe, and after be kind-
led, all men shall appeare blacke
as the deuell. And yf þe aforesayd
poulder be myxed with oyle of þe
Olive tree, & with quicke bym-
stone, & the house anointed with
it, the Summe byning, it shal ap-
peare all inflamed.

¶ The

of herbes.

The. xvi. herbe is called of the
Chaldeis Carturlin, of the Gre-
kes Pentaphyllon, of the Laty-
nes Serpentina, in English sna-
kes grasse. This herbe is well
ynough knowen with vs. This
herbe put in the grounde, wyth
the leafe of the thre leaved grasse
engendreth read & grene serpen-
tes, of which if poulder be made,
and put in a burnynge lampe,
there shall appeare aboundaunce
of serpentes. And if it be put vn-
der the head of any man, fro thence
forth he shall not dreame of hym
selfe.

The maner of working all these
aforenamed thinges, that effect
may be good in their planets
is, in their houres, and
dayes.

B. iiii.

There

Of the vertues

There be, vii. heathes, & haue
great vertues, after y^e mynd
of Alexander the Emperour, and
they had these vertues of the in-
fluence of the planets. And ther-
fore, euerye one of theym taketh
theyr vertue from the hygher na-
turall powers.

The first is the herbe of y^e pla-
net Saturnus, whiche is called
Astodillus, Astodilly, the iuyce of
it is good agaynst the payne of y^e
rennes, and legges: let them that
suffer payne of the bladder, eat it
the roote of it beinge a litle boy-
led. And if mē possessed with euil
spirites, or madde men beare it,
in a cleane napkin, they be deli-
uered from their disease. And it
suffere th not a deuell to y^e house.
And if chyldre that breede theyr
teeth, beare it aboute them, they
shal

of herbes.

shall breede them without pain.
And it is good that a man beare
with hym a roote of it in y^e night
for he shall not feare, nor be hurt
of other.

The seconde is y^e herbe of the
Sunne, whiche is called Poligo
nia, or Coraligiola. Thys herbe
taketh the name of the Sunne:
for it engedzeth greatly, & so this
herbe worketh many wayes.

Other hath called this herbe Al
chone, which is the house of the
Sunne. Thys herbe healeth the
passions, and grieve of the harte
and the stomache.

He that toucheth thys hearbe,
hath a vertue of hys lygne, or
Plahete. If any man drinke
the succe of it, it maketh hym to
do often the acte of generation.

B.iii.

And

Of vertues

And if any mā beare þ rote of it,
it healeth the grieve of the eyes.
And yf he beare it with him belo
re he haue anye grief, there shall
come to him no grief of his eyes.
It helpeth also theym þ be vexed
with the phrenesy, yf they beare
it with them in theyr brest.

It helpeth also theym that are
diseased with an impostume in þ
luniges, & maketh them to haue a
good breath, and it auaieth also
too the fyre of melancholypous
bloude.

The thyzde is the herbe of the
Moone, which is called Chyno
states. The iuyce of it purgeth
the paines of the stomake, & brek
plates, the vertue of it declareth
that it is the herbe of þ Moone.
The floure of this herbe purgeth
great splenes, & healeth them,
because this herbe encreaseth &
decrea :

decreaseth as the Moone. It is good agaynst the sickenes of the eyes, & maketh a sharpe sight. And it is good agaynst the bloud of y^e eyes. If thou put the roote of it brayed vpon the eye, it will make thy eye merualous clere, because the light of the eyes Propinquatum mystion, is of the substance of the Moone. It is also good to them that haue an euell stomake or whiche can not digeste their meat, by drincking the iuce of it mozeouer it is good to them that haue the swyne pockes.

The fourthe hearbe is called Arnoglossa, plantayne. The roote of this herbe is merualous good agaynst the payne of the headde, because the signe of the Hamme is supposed to be the houle of the planete Mars, which is the head of the whole worlde. It is good

Of the vertues

also agaynste euell customes of
mans stones, and rotten & fylthy
boyles, because his house is þ sign
Scorpio, because a part of it hol
deth Sparma, that is the seede,
which cometh agaynst the stones
wherof all lyuyng thinges be in-
gendred, and fourmed. Also the
iuyce of it is good too them that
be fyche of þ perylous flyre, with
excoziation or rayfynge of the bo-
wels, continuall tourmentes, &
some blood yssuyng forth. And it
purgeth them that drinke it, fro
the syckenesses of þ flyr of blood,
or emozaudes, & of the disease of
the stomacke.

The fyft is the herbe of the pla-
nete mercurius, which is named
Pentaphillō, in Englysh cinque-
foyle or the .v. leued herbe, of o-
thers Pentadactilus, of others
Sepe

of herbes.

Sepe declinans, of certayn Calip-
pedolo. The roote of thys herbe
brayed & made in a plaster, hea-
leth woundes & hardenes. More-
ouer, it putteth away quicklye
swyne pockes, if the iuyce of it be
drowen in water. It healeth also
the passiōs or griefes of the brest,
if the iuyce of it be drowē. It put-
teth away also the tothe ache. And
if the iuyce of it be holden in the
mouth, it healeth al the griefs of
mouth. And if any mā beare it in
hym, it geueth wark & help. Mo-
reouer if any man will aske any
thing of a king or prince, it geueth
abundāce of eloquēce, if he haue
it with hym, & he shal optayn it to
he shal desire. It is also good to
haue the iuyce of it, for the grief of
the stone, & the syckenes which
letteth a mā that he cā not praye.
¶ The

Of the vertues

The. vi. is the hearbe of y^e pla-
net Jupiter, & it is named Acha-
ron, of certayn Iulquianus, He-
bane. The roote of it, put vpon
botches, healeth the, and kepeth
the place from an inflammation of
bloud. If any man shall beare it
before the grese come vpon hym
he shall neuer haue a botche.

The roote of it also is profita-
ble agaynst the goute in the fete
whan it is brayed, and put vpon
the place that suffereth the payn
or grief. And it worketh by ver-
tue of those signes, whiche haue
fete, and loke vpon the fete. And
if the iuyce of it be dronken with
hony, or with wyne & hony sodde
together, it is profitable agaynst
the griefes of the lyuer, & all hys
passions, because Jupiter holdeth
the lyuer.

Lyhe:

of herbes.

Lyke wyse, it is profitable to the
that woulde do often the acte of
generation, and to them þat desyre
to be loued of women, it is good
that they beare it with them, for
it maketh the bearers pleasaunt
and delectable.

¶ The. vii. is the herbe of þe pla-
net Venus, and is called Pisterid
of some Hierobotane, id est, Her-
bo colubaria & verbena, beruen.

¶ The roote of this hearbe put
vpon the necke, healeth þe swyne
pockes, apostumes behynde þe ea-
res, and botches of the neck, and
suche as can not kepe theyr wa-
ter,

It healeth also cuttes, & swelling
of the euell, or fundament, pro-
cedyng of an inflammation, which
groweth in the foundamēt, and
the Emauraudes. If the iuyce of
it

Of the vertues

it be dronken with hony & water
sodden, it dissolueth those things
whiche are in lunges or lightes.
And it maketh a good breath, for
it saueth & kepeth the lunges and
the lyghtes. It is also of greate
strength in venereal pastymes, &
is the acte of generation. If any
man put it in hys house or byne-
yarde, or in the grounde, he shall
haue abundantly reuenues, or pe-
rely profytes, mozeouer the rote
of it is good to all them whyche
will plante bynyardes or trees.
And infanten bearing it, shalbe
very apte to learne, & louing let-
tyng, and they shalbe glad and
iuous. It is also profitable, be-
yng put in purgations, & it put-
teth abacke deuils. Yet this is
to be marked, that these herbes
be gathered fro the xxiii. daye of
the

of herbes.

the Moone vntyll the. xxx. daye,
beginnyng the gathering of them
frome the signe Mercurius, by
the space of a whole houre, and
in gatherynge make mention of
the passion or grieve, and the na-
me of the thyng, for the whiche
thou doest gather it, and the selfe
herbe, notwithstandinge, lay the
herbe vppon wheate, or barleye,
and ble it afterwarde too thy
nede.

¶ Here beginneth the second
booke of the vertues of
certayne stones.

Because I haue spokē now
before of the vertues of cer-
tain herbes, now in this
present chapter, I will speake of
certayn stones, their effectes and
maruaylous operations.

¶ Agnes

Of the vertues

Magnes, the lode stone,

Ophthalmus Onyx.

Seripendamus Sylonites.

Topazion Medozia,

Memphitis, lapis iuxta mēphim
urbem in Egypto.

Abaston Adamas, diamōd.

Agathes Alectoria.

Elmundus Amaristus.

Berillus Celonites.

Corallus Cristallus.

Eiotropia Epistrites.

Calcedonius Celidonium.

Bagates Bena.

Istmos Cabzices.

Chrysolitus Gerattides.

Nichomai Quirim.

Radianus Luperius.

Vnces Lazuli.

Smaragdus Iris

Gallasia Galerites.

Draconites Echites.

Cepzisti

of stones.

Cephalites

Orithes

Saurus.

Hyacinthus.

Sappirus.

¶ If thou wilt knowe whyther
thy wyfe is chaste, or no.

¶ Take the stone, which is cal-
led Magnes in English, the lode
stone, it is of sadde blacke coloure,
and it is founde in the sea of Inde
sometime in partes of Almaine,
in the prouince, which is called
East fraunce. Laye thys stone
bnder the head of a wyfe, & yf she
be chaste, she wil embrace her hus-
bande, if she be not chaste, she wil
fall anone forth of the bedde.

Moreover, yf thys stone be put
brayed, and scattered vpon coles,
in foure corners of the house,
they that be sleapyng, shall flee
the house, and leaue all.

¶ If thou wilt be made inuisible,

C.

Take

Of the vertues

Take the stone, which is called Ophethalmius, and wrappe it in the leafe of the Laurell, or Baye tree, & it is called Lapis obtelmicus, whose colour is not named, for it is of many colours, and it is of such vertu, that it blindeth the sightes of them that stand about. Constantinus carying this in hys hande, was made invisi- ble by it.

If thou wilt prouoke sorowe, feare, terrible fantasyes, & debate.

Take the stone, which is called Onyx, which is of black colour. And the kynd is best which is ful of whyte baynes. And it cometh from Inde, vnto Araby, and if it be hanged vpon the necke, or syn- ger, it styrrerh vp anone sorowe or heauynesse in a man, and ter- rores,

of stones.

roures, and also debate, and this
hath bene proued by men of late
tyme.

If thou wilt burne any mans
handes without fyre.

Take the stone, which is called
Petipédamus, which is of yelow
colour, which if it be hanged vpon
the necke of anye man, it healeth
Aretick, and also if this stone be
greded straptly, it burneth þe had
anone, & therfore it must be tou-
ched lightly, and gently.

If thou wilt kyndle the mynd
of any man too ioyes, and make
hys wytte sharpe.

Take the stone, whiche is cal-
led Sylonites, & it groweth in þe
bosome of a snayle of Inde, cal-
led Cozcuses, and there is of dy-
uers kyndes of it, of whyte, read,

C. ii.

and

Of the vertues

and purple colour. Other saye,
that it is grene, and found in the
partes of Persia. And also olde
Philosophers saye, if it be tasted,
it geueth knowledge of certayne
thinges to come. If it be put vn-
der the tounge, specially in þe first
moone, it hath a vertue onely for
an houre. Therfore beyng in the
x. moone, it hath thys vertue in
the fyrst, or tēth houre. But there
is mouyng of the order, because,
whan it is vnder the tung, if our
thought be of any busynes, whe-
ther it oughte to be or no, if it
oughte to be, it is fixed stedfastlye
to the hart, so that it may not be
plucked awaye, if not, the harte
leapeth a backe from it. Also Phi-
losophers haue sayd, that it hea-
leth p̄tificos, and weake men.

of bones.

If thou wilt that seething wa-
ter come furth anon, after
thou hast put in thy hand,

2^d Take the stone, which is cal-
led Topazion, fro the Ile Topa-
sis, or because it sheweth a similitu-
tude of golde. And there be two
kynndes of it: one is utterlye lyke
golde, and thys is more precious.
The other kynnde is of the colour
of saffron, of bryghter colour than
golde is, and thys is more profita-
ble. It hath ben proued in oure
time, that if it be put in seething
water; it maketh it to rime ouer
but if thou put thy hande in it,
the water is drawen out anon,
and one of our brethren did thys
at Maryle. It is good also a-
gaynst Emothocane et stima-
ticam, or lymatike, passion or
griefe.

C.iii.

If

Of the vertues

If thou wilt pluck of þe thynne
of thynne, or an other mans
hande.

Take the stone, whiche is cal-
led Medoza, of the region Media
in the which the people dwelling
are called Medi. And there bee
two kyndes of it, blacke & grene.
It is sayde of olde Philosophers
and also of Phyllosophers; beyng
in thys tyme, if the blacke be bro-
ken, and resolued in hote water,
if any man washe hys handes in
that water, the thynne of his ha-
des shal be plucked of ariane. And
Philosophers say also, that it is
good agaynst the goutte, and
blindnes of the eyes, and it rou-
rieth humors and weaketh eyes.
If thou wilt that a man suf-
fer no payne, nor be tour-
mented.
Take

Take the stone, whiche is called **Memphitis**, of p. cytye which is called **Memphis**, & it is a stone of suche vertue, as **Aaron** & **Hermes** saye: if it be broken, and mixed with water, and geuen to him to drynke, whiche should be burned, or suffer any tormētes, that drinke induceth soo greete vna- blenesse too fele, that he that suf- fereth, feeleth nether paynor or tormentinge.

If thou wilt make a fyre con- tinually hable to be quenched, or put out.

Take the stone, whiche is called **Abaston**, & it is of the colour of iron; and there is founde very muche of it in **Arabia**. If that stoon be kyndeled, or inflamed, it maye neuer bee putte oute.

Of the vertues

of quenched, because it hath the nature of the fyrst fethers of the Salamandre, by reason of moyse's fatnesse, which nourisheth & fyre, kyndled in it.

If thou wilt overcome thy enemies, Take the stone, whiche is called Adamas, in English speache, a Diamonde, and it is of shynnyng colour, & very harde, in so muche that it can not be broken, but by the bloud of a gote, & it groweth in Arabia, or in Cyprus. And if it be bounden to the beste side, it is good agaynst enemies, madnes, wilde beastes, venomous beastes and cruell men, and agaynst chydying & blacknyng, & agaynst bewitching, and infection of fume, eyes, and some call it Adamas.

If thou wilt eschew all perils
and all terrible thinges, &
have a stronge harte.

Take the stone, which is called
Agathes, & it is blacke, and hath
whyte baynes. There is another
of the same kynde, lyke to whyte
colour. And the thyrde groweth
in a certayn Ile, hauynge blacke
baynes, & that maketh too ouer-
come perils, & geue strength to þe
hart, & maketh a man myghtye,
pleasaunte, delectable, & helpeth
agaynst aduersities.

If thou desire to optayne any
thing from any man.

Take the stone, which is called
Electoria, & it is a stone of a cock,
& it is whyte as the Christal, and
it is drawen out of the cockes gy-
lar, orms we, after that he hath
ben gelded moze thā foure yeares

C. b.

and

Of the vertues

and it is of þ greatnes of a beane
It maketh the bealy pleasaunte
and stedfaste, and put vnder the
tunge, it quencheth thyrste. And
thys lasse hath bene proued in
oure tyme, and I perceyued it
quickely.

If thou wilt ouercome beastes
and interprete, or expounde
all dreames and prophe
cie of thynges
to come.

Take the stone, whiche is cal
led Elmundus or Almadus, it is
of diuers colours, it putteth out
all popson, and maketh a man to
ouercome hys aduersaries, & ge
ueth Prophecieng, and the inter
pretation of all dreames, & ma
keth a man to vnderstande darke
questions, harde to be vnderstand
or assayed,

If thou wilt haue good vnder-
standing of thynges that may be
felte, and that thou maye not be
made dronked.

Take the stone, whiche is cal-
led Amaristus, and it is of purple
colour, and the beste is founde in
Inde, and it is good agaynst dru-
kennes, and geueth good vnder-
standynge in thynges that maye
be vnderstande.

If thou wilt ouercom thy ene-
myes, and see debate.

Take the stone, whiche is cal-
led Berillus, it is of pale coloure
and may be sene through as wa-
ter, bear it about with thee, and
thou shalt ouercome all debate. It
shalte dryue a waye thy enemies
and it maketh thy enemye meke.
It causeth a manne too be well
mannered, as Aaron sayeth, it
geueth

Of the bestnes

getteth also good vnderstandinge.

If thou wilt foreiudge, or
coniecture of thynges
to come.

Take the stone, whiche is cal-
led Celonites, it is of purple, & di-
uerse other colours, & it is fowde
in the head of the snayle. If any
man will beare thys stone vnder
hys tunge, he shal foreiudge, and
propheet of thynges to come. But
notwithstanding, it hath no ver-
tue, but thynynge, *Prima cū fue-
rit accensa, et crescens inuoluptes
in blima descendente*, soo mea-
neth Aaron, in the booke of ver-
tues of herbes, and stones.

If thou wilt pacifie tempestes
and go ouer fluddes.

Take the stone, which is called
Corallus, Corall, & some be read
and some whyte, And it hath ben
proued

of stones.

proueth that it stemmeth anone
bloude, and putteth away the fo
lishnes of hym that beareth it, &
geueth wysedom. And this hath
ben proued of certayn mē in our
tyme. And it is good agaynst tem
pestes, and perils of fluddes.

If thou wilt kende fyre.

Take the Christal stone, & put
it nygh vnder the circle of ☿ Sun
ne, that is to say, against ☿ sunne
and put it nygh any thing ☿ may
be burned, & incontynently, ☿ head
of the Sunne shynning, will set it
a fyre. And if it be dronke with
hony, it encreseth mylke.

If thou wilt that ☿ Sunne ap
peare of bloudy colour.

Take the stone, whiche is cal
led Clitropia. It is grene like to
the precious stone called the Eme
raude. And it is sprynkled wth
bloudy

Of the vertues

bloudy droppes. The necromancers call it Gemma Babylonica, the precious stone of Babylon, by the propre name. But if it be anoynted with the iuyce of an herbe of thesame name, and be put in a vessel full of water, it maketh the Sunne to seme of bloudy colour: as if the Eclypse were sene. The caus of this is, for it maketh al the water to bubble vp vnto a little cloude, which makyng the ayre thicke: letteth the Sune to be sene, but as it were read, in a thicke coloz, a little after: þe cloud goeth away, by droppynge doune lyke dew, as it were by droppes of rayne. Thys also bozne about maketh a mā of good fame, hole: and of longe lyfe.

It is sayd of old Phylosophers: that a man anoynted w an herbe
of

of stones.

of this name, as we haue sayde
before: excelleth with vertue, &
Elitropia is found oftē tymes in
Cypres and Inde.

If thou wilt make seething wa-
ter too be colde, whiche standeth
vpon the fyre.

Take the stone, whych is cal-
led Epibzetes, which put in wa-
ter agaynst the eye of the Sūne,
putteth forth fery beames of
Sūne. And it is sayd of olde, and
new Philosophers, if it be put in
seething water, the bublyng bp,
or seething will sone cease, and
a litle after, it will waxe colde,
and it is a whynge and ruddy
stone.

If thou wilt eschewe il-
lusions and fantasies &
ouercome all causes
or matters.

Take

Of the vertues

Take the stone, which is called Calcedonius, & it is pale, brown of colour, & somewhat darke, if thys be perced, & hanged about þe necke, with þe stone which is called Sinerip, it is good against all fantastical illusions, & it maketh to ouercome all causes, or matters in surte, & kepeth thy bodye agaynst thy aduersaries.

If thou wilt be acceptable, and pleasaunte.

Take the stone, which is called Celidonium, & of it there is some blacke, & some somewhat read, & it is drawen out of the bealpe of swallowes. If that whiche is somewhat read, be wrapped in a linnen cloth, or in a calues skyn, and bozne vnder þe left arme hole it is good agaynst madnesse, and olde sykenesses & diseases, & the
sleeping

sleeping, or forgetfull sickness, and
Contra epidimiam, whiche is a
scabbe that runneth thorough
hole bodye.

Euax sayth, that thys stone ma-
keth a man eloquent, acceptable
and pleasaunt. The blacke stone
is good agaynst wylde beastes, &
wrathe, & bringeth the busynes
begonne to an ende. And if it be
wrapped in the leaues of Celydo,
it is said that it maketh the sight
dull. And they should be drawen
out in the moneth of August, and
two stones are sounde oftenty-
mes in one swallowe.

If thou wilt be victorious a-
gaynst thy aduersaries.

Take the stone, which is called
Bagates, & it is of diuerse colors
The auncient phylosophers say
that it hath bene proued in the
prince

Of the vertues

prince Alcides, which how longe he dyd beare it, he had alwayes victoꝝ: and it is a stoon of dyuerse coloures, lyke the skynne of a kydde.

If thou wilt know befoꝛe any thyng to come.

Take the ston, which is called Vena, which is lyke a beastes tothe, and put it vnder thy tung. And as Aaron and the old Philosophers sayth, how longe thou wilt holde it so alwayes coniecturing, thou shalt prophecy thinges to come, and thou shalt not erre in any wyse foꝛ iudgyng.

If thou wilt that thy garmete be vnable to be burned.

Take the ston, which is called Distinos, which as Isidorus sayeth, is lyke to saffron. And it is founde in a parte of Spayne.

Thys

of stones.

This stone bloweth like a payre
of bellows, by reason of þe wyn-
diness in it, it is found nygh the
Gades of Hercules, that is twoo
yles, by the further partes of
Spayn beyond Garnade, and yf
this stone be set in a garment, it
can be burned in no wyse, but it
shyneth lyke fyre.

And some men say: that þe whyte
Carbunkle stone, is this kynde.

If thou wilt haue fauour
and honour.

Take the stone, whiche is cal-
led Cabrices, and it is lyke too
the Chrystall stoon. The aun-
ciente Phylosophers, as Euar,
and Aaron, saye of it, that it
geueth eloquence; fauoure and
honoure, and it is sayde more-
ouer, that it healeth euery drop-
pe.

D. ff.

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Of the vertues

If thou wilt dryue away fantasies and folishnes.

Take the stone, which is called Chrysolitus, and it is of the same vertue with Attemicus, as Paro & Euar say, in the booke of the natures of herbes, & stones: this stone set in golde, & borne, dryueth away folishnes, & expelleth fantasies. It is asseymed to geue wysedome, and it is good against feare.

If thou wilt iudge the oppynions and thoughtes of others.

Take the stone, which is called Geratides, & it is of black colour let one holde it in his mouthe, it maketh hym that beareth it merry and in fauour, & well esteemed with all men.

If thou wilt haue victory
and amitie,

Take

of stones.

Take the Stone, whiche is called Nichomat, & it is the same þe is called Alabaſter, and it is of a kynde of Marble, & it is whyte, and ſhynynge. And oylmentes are made of it to the buryenge of the dead.

If thou wilt that a man ſleeping tel to þe what he hath done.

Take the Stone, whiche is called Quirin, this Stone is founde in the neſte of the lapwynke or blacke plover.

If thou woulde oſtayne anye thinge of any man.

Take the Stone, which is called Radianus, & it is blacke, ſhyning through, which when the heade of a Cocke is geuen to Emotes, or Pymeres to eat, it is founde a longe tyme after, in the head of the Cocke. And the same Stone is

Of the virtues

also called Tonatides.

If thou woulde make, that ne-
ther dogges, nor hunters maye
hurt any beast, which they hate,
And put before them the stone,
which is called Luperius, and it
will runne soone to the stone.
Thys stone is found in Lybia, &
all beastes runne to it, as to their
defender. It letteth that neyther
dogges, nor hunters maye hurt
them.

If thou wilt burne any mans
hande without fyre.

Take the stone, which is cal-
led lances, which we called before
Princē apti, whiche is fyre, & it
is as fyre. If any man strake hard
thys stone, it burneth soone hys
hande, lyk as it wold be burned in
a materiall fyre, whiche is a mer-
uailous thyng.

If thou wilt cure melancholy
or a feuer quartaine, in any ma.

Take the stone, which is called
Lapis lazuli. It is like to the co-
lour of the heauen, and there is
within it little bodyes of golde.
And it is sure and proued, that
it cureth melacholye, and a feuer
quartaine.

If thou wolde make any man
witte sharpe and quicke, and aug-
mente his riches, and also pro-
phesy thynges to come.

Take the stone, which is called
Smaragdus; in English Opache
or Emeraude. And it is very
cleare, and purge thoughtes and
playnes, but it that is perowd
better.

It is taken out of the nestes of
gyppes or geysions. It both bothe
comforte and saue, and beyng

Of the vertues

borne, it maketh a man to bnde
stande well, and geueth to hym a
good memozy, augmeteth the ry
ches of hym that beareth it. & yf
any man shall holde it vnder his
tong, he shall prophecy anone.

If thou wilt make a rayne
howe to appeare.

Take the stone, which is called
Iris, & it is whyte, lyke the Cri
stall, four square or hauringe bo
nes. If thys stone be put in the
beame of the Sunne, by turning
backe it maketh a rayne howe
soone to appere in the walle.

If I wilt make a stone, which
may neuer be made hote.

Take the stone which is called
Callasia it hath figure of hart,
& the colour and hardnesse of the
Dragonide. If this stone be put
in a very great fyre, it will neuer
be

of stones.

be hote. And the cause is, for it hath the holes so fast together, that the heate may not enter in the body of the stone. Also Aaron & Euar say, that this stone borne mitigateth, wraethe, lecherie and other hote passions.

¶ If thou wilt knowe whether thy wyfe lyeth with anye other married man, or no.

¶ Take the stone called Galeritis, whiche is the same that is called Catabies, & it is founde in Lybia & Brytannia, the most noble yle of the worlde, wherin is conteyned both countreis, Englan & Scotland. It is of double colour, blacke, & of the colour of Saffron, & it is founde gray coloured, turninge to pale yellowe. It healeth & dropsey, & it bindeth the bealves that haue a laske. And Aucens

D. b.

sayth,

Of the vertues

Sayth, that if thys stone be broke
and washed, or be geue to a wo-
man to be washed, if she be not a
byrgyn, she wil pylle soone, if she
be a byrgyn, she will not pylle.

CIf thou wilt overcome thy
enemyes.

Take the stone, which is cal-
led Draconites, fro the Dragons
head, and yf the stone be drawen
out from hym alyue, it is good a-
gaynste all popsons, and he that
beareth it in hys lefte arme, shal
ouercome all hys enemyes.

CIf thou wilt ingeder loue be-
twene any two.

Take the stone, whiche is cal-
led Echites, & it is called of some
Aguileus, because the Eagles put
these in their nestes. It is of pur-
ple color, and it is found nigh
bankes of the Ocean sea, & some-
tyme

tyne in Persia; and it cōstopneth
 alwayes an other stōone in it,
 whiche soundeth in it, when it
 is named. It is sayde of auncient
 philosophers, that thys stōone
 hāged vp in the left Moulōet, get
 teth loue betwene the husbāde
 and hys wyfe. It is profitable to
 women great wōsh chylde, it let-
 teth butynely byrthe, it mitiga-
 teth the peryll of making a feuer,
 & it is sayd to be good to thē that
 hath the falling sykkenes. And
 as the mē of Chaldea saye, if poi-
 son be in thy meate, if the afores-
 sayd stōne be put in, it letteth
 that meate maye by swallowed
 downe. And if it be taken out, the
 meate is sone swallowed downe, &
 I did see that thys last was exa-
 mpled sensiblye of one of oure
 brether.

Of the vertues

If thou wilt make a man sure.
Take the stone which is called
Cepistites. It is founde in y^e sea
it is hyninge & ruddy. And it is
sayde in the booke of Alchorath, y^e
if it be borne before the harte, it
maketh a man sure, & refraineth
& mitigateth all seditions, & dis-
cordes. It is sayd also, that it mi-
tigateth the fyes, with lōg hynd-
er legges, which bourneth corn
with touching of it, & deuoureth
y^e residue w, foules, cloudes, hayle,
and such as haue power of y^e frui-
tes of the earth. And it hath ben
proued of philosphers of lat tyme
and of certayn of oure brethren,
that it being put against y^e beam
of the sunne putteth furth fiery
beames. Also yf this stone be put
in seething water, the seethinge
will soone cease, and the water
wilbe

of stones.

will be colde a litle after.

If thou wilt that straungers
walke sure and safe.

Take the stone, which is cal-
led Hyacinthus, in English a Ja-
cinct, it is of many colours. The
grene is best, & it hath reade bay-
nes, & should be set in syluer, and
it is said in certain lectures, that
ther is two kyndes of it, of ꝑ wa-
ter, & of ꝑ Saphyre. The Jacinct
of ꝑ water, is yelow, whyte. The
iacinct of ꝑ Saphyrs, is very by-
ning yelow, hauing no watrish-
nesse, & this is better, & it is writ-
ten of thys, in lecturs of philoso-
phers, that it beyng borne on the
fynger, or necke, maketh straun-
gers sure, & acceptable, to theyr
ghestes. And it prouoketh sleape,
for the coldnesse of it, & ꝑ Jacinct
of Saphyre hath properly thys.

¶

Of the vertues

If thou wilt be saued from diuers chaunces and pestilent bites.

Take the stone, which is called *Oniches*, of whiche there be .iii. kindes, one black, an other grene and the thynde, of the which, one parte is roughe, and the other plaine, and the colour of it is like the colour of plate of yron, but the grene hath whyte spottes. This stone borne, preserveth from dyuerse chaunces, and perilles of death.

If thou wilt make peace.

Take the stone, which is called a *Saphyre*, whiche commeth fro the *Easte vnto Inde*, & it that is of yelow colour is best, whyche is not verie brighte, it maketh peace and concord, it maketh the mynde pure and deuote toward God, it strengtheneth the mynde
in

of stones.

in good thynges, & maketh a mā
to cole from inwarde heate.

If thou wilt cure a byrgyn.

Take the stone, whiche is cal-
led Saunus, fro the Ile Sauna

It doth make firme oz cōsolidate
the mynd of the bearer of it. And
beynge bounde to the hande of a
woman, trauayling with chydel
it letteth the byrth, and kepeth it
in bealye. Therefore it is forbīd-
den in suche a busynes, that this
stone touche a woman.

Thou shalt fynde many other
lyke thynges: in the boke of Mi-
nes, of Aaron and Euar.

The manner of doyng these
thynges, consisteth in this, that the
bearer for a good effecte, be clean
from all pollution, oz despylunge
of the bodge.

Explicit.

Isidorus semeth to saye,
 þat Licania hath in þe heade
 a stone of most noble ver-
 tue, & is of whyte colour, whych
 brayed, geuen to them that haue
 the strangulion, to drinke, it lou-
 seth perfectly the byrnyng, & shortly
 healeth, it putteth away the feuer
 quartayne. Also it taketh away
 a whyte spot or perle in the eye.
 Also yf a woman with chylde,
 beare it on her, she shall not lose
 her byrth. Also the fleshe of them
 sodden, and eaten, is good to them
 that haue an exulceratio, or sore
 in the lunges, with a consump-
 tion of all the body, and spitting
 of bloude.
 Also the poulder of the beastes,
 with the rynde, or barke of trees
 with

of stones.

with some greynes of pepper, is profitable against the Emerodes and growinge out of flesh about the buttockes. Lyke wyse they beyng rawe, brayed with ryndes or barkes of trees, breake nye impostumes,

The thyrde boke of Albertus Magnus, of the vertues of certayn beastes.

As muche as it hath ben spoken in the boke before, of certayne effectes, caused by the vertue of certayne stones, and of their maruelous vertue or operation: now we will speake in thys Chapter of certayne effectes, caused of certayn beastes.

C. i.

Of the vertues

Aquila	An Eagle
Casio	
Bubo	A whicke owle
Hircus	A gote bucke
Camelus	A camell
Lepus	An hare
Expetiolus	
Leo	A lion
Foca	A purpays
Anguilla	An eele
Mustela	A weasel (plouer
Capra	A laquig, or black
Pellicanus	A pellicane
Corvus	A crowe
Miluus	A hyte or gleyde,
Turtur	A turtell
Calpa	A molle (owfel
Merula	A blacke make, or

[**Aquila**, the Eagle is a byrde
known ynough of men of Chal
dea, it is called uozar, and of the
Greekes

of stones.

Grekes Rimbicus. Haro & Euar
saye, that it hathe a meruaylous
nature oꝝ vertu. For if the brayn
of it be turned into poulder, & be
myxed with the iuyce of the hem
locke, they that eat of it, shal take
them selves by the hear, and they
shal not leaue the holde, as long
as they beare, that they haue re-
ceyued. The cause of thys effecte
is, for that brayne is verye colde,
in so muche that it engendreth
a fantasticall vertue, shuttinge
the powers by smoke.

¶ Casso is a beaste known
well ynoughe, it is called Rapa,
of the Chaldeis, and of the Gre-
kes Orgalo. Aaron sayeth of
this. If the feete of it be borne of
any man, he shal neuer be ber-
ed, but he shal desyre alwayes

E.ii,

to

Of the vertues

to go forth. Also he that beareth the feete of it, shal alwayes ouercome, and shalbe feared of hys enemyes. And he sayde that hys ryght eye, wrapped in a wolues skynne, maketh a man pleasaunt, acceptable and gentle. And yf meat be made of the aforesayde thinges, or poulder geuen to any man in meat, the geuer shalbe greatly loued of hym that receyuethe it. Thys last was proued in oure tyme.

Bubo, a stricke owle, is a byrd well ynough known, whiche is called Bagis of the Chaldeis, & Nyctopus of the Greekes. There be meruaylous vertues of thys fowle, for yf the hart and righte foote of it, be putte vpon a man sleappng, he shall say anone to þe whatsoeuer thou shalte aske of hym

of beastes,

hym. And thys hath ben proued
a late tyme of our brethzen. And
yf any man put thys vnder hys
arme hole ; no dogge will barke
at hym, but kepe silence . And yf
these thinges aforesayde, toynd
together with a wyng of it ; be
hanged vp to a tree, byrdes wyl
gather together to that tree.

Circus, þe gote bucke is a beaſt
well ynough knowne, it is called
of the Chaldeis Erbichi, of þe Gre
kes Maſſai. If the bloud of it be
taken warme with vineger, and
the iuyce of ſenyll, & ſodden toge
ther with a glaſſe, it maketh the
glaſſe ſoft as dewe ; & it maye be
caſte agaynſt a walle, and not be
broken. And if the aforesayd con
fection be put in a beſſell, & the
face of any man be anoynted w
it, meruailous & horrible thinges

C.iii,

ſhall

Of the vertues

shall appere, and it shall seme to
that he must dye. And if the
aforesayde thing be put in þe fyre
and there be there any man that
hath the fallinge sycknes, by put
tyng to the lode ston, he falleth
anone to the grounde as dead, &
if the water of eeles bee geuen
to hym to drynke, he shalbe cured
anone.

T Camelus, the Camel is a beaſt
known well ynough. It is cal-
led of the Chaldeis **Cibor**, of the
Grekes **Iphim**. If the bloude of
it be put into the skyn of þe beaſt
called **Stellio**, & then set on any
mans head, which is lyke a lylard,
hauing on his backe spotted like
ketres, it shall seme that he is a
gyant, & that his head is in hea-
uen. And this is sayd in the boke
of **Alchorath**, of **Mercury**. And yf
a lan:

a lantern anointed with þe bloud
of it, be lyghtenned, it shall be
that all men standynge aboute
haue Camelles headdes, so that
there be no outward light of an
other candell.

Lepus, the hare is a beest wel
ynough knowen, of the Chaldeys
it is called ueterellu, and of the
Grekes Onollosa, the vertue of
it is shewed to be merualous, for
Euar and Aaron sayd that þe te
of it ioyned with a stone or with
the head of a blache owself, ma-
keth a man to hardines, so that
he feare not death.

And if it be bounden to hys lefte
arme, he may go whether he wil
and he shall retorne cause with-
oute peryll. And yf it be ge-
uen to a dogge to eate, with the
hart of a wofell, fro thens forth

Of the vertues

he shall not crye oute, although he
should be kylled.

Experiolus, is a brasse welly-
nough knowen, yf the cloue of it
be burned & consolidated, & be gy-
uen in meat to any horse, he will
not eate for þ space of thre dayes.
And yf the aforesayde thinge be
put with a littell turpentyne it
shalbe cleare, & secondly it shalbe
mayde as a cloude & bloud, and if
it be casten a litle in water, an
horrible thunder shalbe made.

Leo, a Lyon is a beaste well y-
nough knowen, of the Chaldeis
called Balamus, of the Greekes
Beruth. If thonges of leather be
made of the skynne of hym, & a
man gyrded with theym, he shall
not feare hys enemies. And yf
any man will eate of the fleshy of
hym, & will drynke of hys water
for

of beastes.

for thre dayes, he shall be cured from the feuer quartaine. And if any parte of hys eyes be put vnder a mans arme hole & borne, al beastes shall flee a way, bo wynged doune their hade vnto their low belyes.

Cfoca, purpays is a fysh well y-nough knowen, of the Chaldeys it is called Baulaubur, of y gre-tas Labor, this fysh is of diuers nature. If the tung of it be takē, and be put with a litle of y harte of it in water, for a suerty fyshes will gather there together. And yf thou wilt beare it vnder thy arme hole, no man shalbe able to haue victorpe agaynst the, thou shalt haue a gentle & pleasaunte iudge.

Auguilla, an eele, it is a fysh the sufficiently knowē. The vertues

E. b. of

Of the vertues

of it are meruaylous, as Euan & Aaron saye, for if it dye for fault of water, the harte remainynge hole, and strong byneger to take and it be myxed to the bloude of the fowle, called in Latine Vultur, which some call in English a Grype, and some a raupn, and be put vnder dūge in any place, thei shall all how many soeuer they be, recouer their lyfe, as they had before. And if the worrne of thys eeel be drawen out, and put in þ aforesayd confection, the space of one moneth, the worrne shalbe chaunged into a very blacke eeel of whiche, if any man shall eate, he shall dye.

Chustela, the Mesell is a beast sufficiently knowen. If the hart of thys beast be eatē yet quaking it meketh a man to know thinges

ges to come, and yf anye dogge
rate of the harte wyth the eyes
and tūge of it, he shall soone lose
hys voyce.

Cypupa, & **Lapwynke** oz **blacke**
plouer, is a byrd sufficiently kno-
wen, of the **Chaldeis** it is called
Boridicta, of the **Greekes** **Ison**, &
eyes of it born, make a mā grosse
oz great. And if the eyes of it be
borne befoze a mā's breast, all his
enemies shalbe pacesied. And yf
thou shalt haue the heade of it in
thy purse, thou canst not be decei-
ued of any merchaunt. **Thys**
hath ben proued this daye of our
brethren.

Pellicianus, the **Pellicane** is
a byrd sufficiently known, it is
called of the **Chaldeis** **Moltri**, &
of the **Greekes** **Iphalari**. The ver-
tue of it is meruaylous. **If**
pouge

Of the vertues

ponge byrdes be kylled and their harte not be broken, & if a parte of her bloud be taken and be put warme in the mouth of the yoge byrdes, they wil receyue soone agayn lyfe as before. If it be hangged vp to the necke of any byrde, it shall flye alwayes, vntyll it fal dead. And the right fote of it vnder an hote thyng, after thre monethes shall be engendred quicke, and shall moue it selfe of the humoure and heate, which þe byrde hath. And Hermes in the booke of Alchorath, & Plinius doth witnesse thys.

Corvus, called of some a rauē, and of others a crow, the vertue of thys fowle is meruaylous, as Euar and Aaron reherse. If ther eggges be sodden, & be put agayne in the nest, the rauen goeth some to

of beastes.

to the read sea, in a certayne Ile
where Aldoricus or Alodrius is
buried, and she bryngeth a stone
where with she toucheth her eg-
ges, and the egges be soone raue
as they ware before. It is a mer-
uaylous thynge to styrre bp sod-
den egges. If thys stooone be put
in a ryng, & the leaf of the laurel
tree put vnder it, & a man beyng
bounden in chaynes, or a doore
shutte, be toucheth therwith, he
that is bounde shall sone be low-
sed, and the doore shalbe opened.
And yf this stone be put in a mā's
mouth, it geueth too hym vnder-
standing of all byrdes. The stone
is of Inde, because it is founde in
Inde, after certayn wyse men, &
sometyme in the read sea. It is
of diuerse colours, & it maketh a
man to forgete all wrathe, as we
haue

Of the vertues

haue said aboue in the same stone.
Myluus, a kyte or gleyde is a
byrde sufficiently knowen, of the
Chaldeis it is called Bysicus, of
the Grekes Melos. If the heade
of it be taken, and bozne before a
mans breast, it geueth to hys loue
and fauoure of all men & womē.
If it be hanged too the necke of
an henne, she will neuer cease to
runne, vntyll it be putte awaye.
And yf a cockes combe be anoynt-
ed with the bloud of it, he will
not crowe frome thens forth.
There is a certayn stone founde
in the knees of thys byrde, if it be
loked craftely, whiche if it be put
in the meat of two enemies, they
shalbe made frendes, and there
shalbe made verie good peace a-
monge them.

Turtur, a Turtel is a byrd wel
ynough

of beastes.

ynough knowen, it is called **Mu-**
lion of the **Chaldeis**, of the **Gree-**
kes **Dilax**. If þ hart of thys soule
be bozne in a wolues skynne, he
that beareth it, shall neuer haue
an appetyte to committe lechery
from thenceforth. If the harte of
it be burned, and be put aboue þ
egges of any fowle, there can ne-
uer yong byrdes be engendred of
them from thenceforth. And if þ
feete of thys fowle be hanged to
a tree, it shall not beare fruite fro
thenceforth. And yf an heape
place, and an horse bee anoynted
wyth the bloudde of it, and with
water where in a Moll was
sodden, the blacke heares wyl
fall of.

Calpa, a melle is a beast well
ynough knowen. The vertue of
thys beast is meruaylous, as it
is

Of the vertues

is rehearsed of Philosophers. If the fote of it be wrapped in y^e leaf of a Laurell tree, & be put in the mouth of an horse, he wil flee for feare. And if it be put in the neste of any fowle, there shal neuer come forth yong byrdes of these egges. And if thou wilt dryue a wat molles, put it in a pot, & quych a byrmstone kyndled, all the other molles shal come together there. And the water of that decoction maketh a blacke horse whyte.

Merula, a blacke make oꝝ ow fell, is a fowle well ynough known, and the vertue of it is meruaylous. foz if the fethers of the righte wyng of it be hanged bp in the myddes of an house, with a read leafe, which was neuer occupied, no man shalbe able too Bepe in that house., vntyll it be put

of beastes.

put a waye. And yf the harte of it
be put vnder the heade of a man
fleepyng, & he be inquired, he will
faye all that he hath done wpyth
an hys boyce.

The maner of doyng all these
beforesayd things, that the effect
may be good & profitable is that
it be doone vnder a fauourable
planet, as Jupiter and Venus, &
thys is in thetyr dayes & houres.
If any mā therfore will do these
thynges truly, withoute doubt
he shall fynde truth, & very great
effect of vertue, in the before said
thynges as I haue proued, & sene
ofentymes together with oure
brethren in oure tyme. Therefore
let hym consider here, which shall
fynde plentye of the beforesayde
thynges, that he possesseth a lord-
ship and vertues. For if they be
f. i. done

Of the vertues

done in their contraries, as a good effect in a malitious sign, hys vertue and effecte shoulde be letted for his contrarie, & so good and true things shoulde be dispised. We see very many to be deceived, in sure & true things, which if they hadde knowen, and kepte the qualities of signes or tymes they shoulde haue obteyned their will and effecte, in the aforesayd thynges.

Isidorus semeth to saye, that the albes of a great frogge, born at a womans gyrdle, restraineth greatly the comynge of a womans naturall purgation,

And in a probatio, yf it be bouden too an hennes necke, there shall come forth no bloude of her or of an other beast.

Also if it be tempered with wa
ter

of beastes.

ter, & the heade or an other place
be anoynted with it, heare wyl
no more growe there.

If anye man beare a dogges
hart on his left syde, all þ dogges
shall holde their peace, and not
barke at hym.

If any man will bynd þ right
eye of an Wolfe on his right leue
neyther men nor dogges maye
hurte hym.

Here are ended some secretes
of Alibertus Magnus of Colone
vpon natures, vertues, and ef-
fectes of certayne herbes,

stones and beastes, and

here foloweth in

what hour eue-

ry planet hath

hys domi-

nion.

f. ff.

And

And that al thynges which
 hath ben sayd before, and
 also shalbe sayd after, may be ap-
 plyed more easely, to the effectes
 of their desire, whiche haue not
 cunning of the sterres. First thou
 shalt note, that an houre is take
 two wayes, that is equall & vne-
 quall. The equall houre is the
 houre of the dyall or clock, which
 is alwayes equall. The vnequall
 houre is considered, after that y
 dayes be langer or shorter. For y
 Astrologiens consider alwayes
 the tyme, in the whiche y Sūne
 standeth vpon hys halfe sphere,
 and they call it the day or y bow
 of the daye, and by the contrarie
 the nyght. They diuide that ty-
 me whych they cal the day, in. xii
 equall partes, which be the hou-
 res of the same day, & whatsoeuer
 is

of beastes.

is sayde of the day, thou must vnderstand cōtrariwysse of y^e nyght. And that thou mayst vnderstande more clerely, let vs put the case, the Sunne cometh oute frō hys halfe sphere, at. viii. of the dyall, we haue vnto the goynge dōune of the Sunne. xvi. houres of the dyall, which we maye multiplie by. ix. as there be. ix. minutes of every houre of the dyal, & we shal haue nyne hundreth, & thre score minutes, whiche we may deuyde by. xii. as there be. xii. houres of the day, applyng to every houre hys portion, & we haue. lxxv. minutes in an houre. Therefore every houre of a daye shal haue. lxxv. minutes, which shal conteyn. ii. houre & one third of an houre of the dyall. And in all that tyme & dominion of the planete of that

J.iii. houre

Of the vertues

houre shalbe considered, as the table beneth written shall shewe. Every houre of hys nighte shall not haue but .xl. minutes, which thou shalt vnderstande lyke wise of others, according to the rising of the Sunne vpon the ground, because that houre which is in myddes betwene nyght and day, which is called the dawning of daye is not called the daye, but the daye is properly vnderstande, whan the Sunne may be sene.

¶ Therefore thou wyllenge too consider the dominion of euery planet, for in euery houre, euery planete hath hys dominion, thou shalt consider the houres them selves, after the way aboue written, and so thou maye come to the ende of thy purpose. Also
the

of beates.

the beginning of the daye is considered from one of the clocke of the day, goyng before after noone. So let the Sondaye be diuided into two equall partes, and it is of. xii. houres, diuide it into two, then the halfe daye shalbe. xiiii. and y^e fyrst houre folowing shalbe the beginninge of Mondaye.

Wherefore, thou shalt consider that Sunday hath his sygne vnder the Sunne.

Mondaye hath hys signe vnder the Moone.

Tuesdaye hath hys signe vnder Mars.

Wednesday hath his signe vnder Mercurius.

Thursdaye hath his signe vnder Iupiter.

Fryday hath his signe vnder Venus.

Of the best dayes

Saturday hath his signe vnder
Saturnus.

It is too be noted that euery
true acte must be done vnder his
planete. And it is better, if it be
done in the prope daye of h^e pla-
nete, & in hys owne proprie houre:
as for an example.

vnder Saturnus, lyfe, building
doctrine, mutation.

vnder Jupiter, houor, thing de-
sired, ryches, apparel.

vnder Mars, warre, pryson, ma-
trimony, enemy.

vnder the Sūne, hope, lucre, for-
tune, he yre.

vnder Venus, frende or felowe-
shipp, way, louer, straunger.

vnder Mercury, losse, det, feare.

vnder the Mōone, polayse, dreame,
marchaundysse, thefte.

¶

of beastes.

Of the houres of the dayes
and nyghtes.

And fyrst of the houres of So
dape, in hys fyrst hour, the Sunne
in the seconde Venus, in a thyrd
Mercurius, in the fourth & Mo-
ne, in the fyfte Saturnus, in the
vi. Jupiter, in the. vii. Mars, in &
viii. the Sunne, in the. ix. Venus,
in the. x. Mercurius, in the. xi.
the Moone, in the. xii. Satur-
nus,

But in the fyrste houre of the
nyghte Jupiter, in the seconde
Mars, in the thirde the Sunne,
in the fourth Venus, in the fyfte
Mercurius, in the. vi. & Moone,
in the. vii. Saturnus, in the. viii
Jupiter, in the. ix. Mars, in the
x. the Sunne, in the. xi. Venus,
in the. xii. Mercurius.

In the first houre of Monday

f. b.

the

Of the vertues

the moone, in the second Saturnus, in the thyrde Jupiter, in the fourth Mars: in the fyft þ Sunne in the. vi. Venus: in the. vii. mercurius, in the. viii. the moone, in the. ix. Saturnus, in the. x. Jupiter, in the. xi. mars, in the. xii. the Sunne.

¶ But in the first houre of Mondayes night Venus, in þ seconde mercurius, in the thyrde þ mone, in the fourthe Saturnus, in the fiste Jupiter, in the. vi. Mars, in the. vii. the Sunne: in the. viii. Venus: in the. ix. Mercurius: in the. x. the Moone: in the. xi. Saturnus: in the. xii. Jupiter.

¶ In the fyft houre of Tuesday Mars, in the second the Sunne, in the thirde Venus, in the. iiii. Mercurius, in the fift the mone in the. vi. Saturnus, in the. vii, Jupiter,

of beastes.

Jupiter, in the. viii. Mars, in 5
ix. the Sunne, in the. x. Venus,
in the. xi. Mercurius, in the. xii.
the Moone.

¶ But of Tuesdages nyghte
in the fyrste houre Saturnus,
in the seconde Jupiter: in the
thyrde Mars, in 5. iiii. the Sunne:
in the fyfte Venus: in the syxte
Mercurius: in the seuenthe the
Moone: in the. viii. Saturnus, in
in the. ix. Jupiter: in the tenth
Mars: in the. xi. the Sunne, in
the. xii. Venus.

¶ Of the wednysday, in his first
houre Mercurius, in the seconde
the Moone, in the thyrde Satur
nus, in the fourthe Jupiter, in
fift Mars, in the sixt the Sunne
in the seuenthe Venus, in the
eyghte Mercurius, in the nynt
the Moone: in the. x. Saturnus
in

Of the vertues

in the. xi. Jupiter, in p. xii. Mars.
¶ But on Wednisday at nyghte,
in the fyrste houre the Sunne, in
the seconde Venus, in p. iii. Mer-
curius, in the. iiii. the Moone, in
the. v. Saturnus, in the. vi. Jupi-
ter, in the. vii. Mars, in the. viii.
the Moone, in the. ix. Venus, in
the. x. Mercurius, in the. xi. the
Moone, in the. xii. Saturnus.

¶ On Thursdai in the fyrst hour
Jupite, in the second Mars, in p
iii. the Sunne, in the. iiii. Venus
in the. v. Mercurius, in the. vi. p
Moone, in the. vii. Saturnus, in
the. viii. Jupiter, in p. ix. Mars,
in the. x. the Sane, in the. xi. Ve-
nus, in the. xii. Mercurius.

¶ But on Thursday nyght in p
fyrst houre the Moone, in p. secod
Saturnus, in the. iii. Jupiter: in
the. iiii. Mars: in p. v. the Sane:

iii

of beastes.

in the. vi. Venus: in the. vii. Mercurius: in the. viii. the Moone: in the. ix. Saturnus: in p. r. Jupiter: in the. xi. Mars: in the. xii. the Sunne.

¶ On fryday at one of the clock Venus: at. ii. Mercurius: at. iii. the Moone: at. iiii. Saturnus: at. v. Jupiter: at. vi. mars: at. vii. the Sunne: at. viii. Venus: at. ix. Mercurius: at. x. the Moone: at. xi. Saturnus: at. xii. Jupiter.

¶ But on frydayes night at one of the clocke Mars: at. ii. p. Sunne at. iii. Venus: at. iiii. mercurius at. v. the Moone: at. vi. Saturnus: at. vii. iupiter: at. viii. mars at. ix. the Sunne: at. x. Venus: at. xi. Mercurius: at twelve the Moone.

¶ On Saterday at one of p. clock Saturnus: at. ii. Jupiter: at. iii. Mars,

of the worlde.

Mars: at. iiii. the Sunne, at. v.
Venus: at. vi. Mercurius at. vii.
the Moone: at. viii. Saturnus,
at. ix. Jupiter: at. i. Mars, at. xi.
the Sunne: at. xii. Venus:

¶ But on Saturdayes night at
one of the cloche Mercurius, at
ii. the moone, at thre Saturnus
at. iiii. Jupiter, at. v. mars. at. vi
the Sunne, at. vii. Venus, at viii
Mercurius, at. ix. the Moone,
at. x. Saturnus, at. xi. Jupiter,
at. xii. Mars.

¶ And not that Jupiter and Ve-
nus be good, Saturnus & Mars,
euell, but the Sunne and
the Moone in a meane,
and Mercurius is
good with good
and euell w
euell.

(*)

Of the meruels

Here beginneth the boke of
meruaples of the world, set forth
by Albertus Magnus.



After it was knowen of
Philosophers, that
all kyndes of thinges
moue and inclyne to
them selfe, because an
actiue and rationable vertue is
in them, whiche they guyde, and
moue as well to them selves as to
others, as fyre moueth to fyre, &
water to water.

Also Auicenna sayde, when a
thyng stādeth longe in salte, it is
salte, & if any thyng stande in a
stynkyng place, it is made styn-
kyng. And yf anye thyng stan-
deth with a bold man, it is made
bolde, yf it stande with a feare-
full man, it is made fearfull.

And

of the morlae.

And if a beast companieth wth mā,
it is made tractable & fampliar.
And generally, it is berefied of
them by reasons, and dyuerse ex-
perience, that euery nature mo-
ueth to hys kynde, and their bere-
fyenge, is knowen in the fyrste
qualities, and lyke wyse in the se-
conde and the same chaunceth in
the thyrde. And there is nothing
in all dispositiōs, which moueth
to it self, accoꝝding to his whole
power. And this was the rote, &
the seconde begynning of þ^e wor-
kes of secretes, and tourne thou
not away the eyes of thy mynde.
¶ After that thys was graffed in
the myndes of the Philosophers
and they founde the disposition
of naturall thynges. For they
knew surely that greate colde is
graffed in some, in some greate
boldenes,

put a waye. And yf the harte of it
be put vnder the heade of a man
sleeping, & he be inquired, he will
saye all that he hath done wpyth
an hye voyce.

The manner of doyng all these
before sayd things, that the effect
may be good & profitable is that
it be doone vnder a fauourable
planet, as Jupiter and Venus, &
this is in their dayes & houres.
If any mā therfore will do these
thynges truly, withoute doubte
he shall fynde truth, & very great
effect of vertue, in the before said
thynges as I haue proued, & sene
oftentymes together with oure
brethren in oure tyme. Therfore
let hyt consider here, which shall
fynde plentye of the before sayde
thynges, that he possesseth a lord-
ship and vertues. For if they be
done

Of the vertues

done in their contraries, as a
good effect in a maliciouse signe,
thys vertue and effecte shoulde be
letted for his contrarie, & so good
and true thinges shoulde be dispi-
sed. We see very many to be decei-
ued, in thre & true thinges, which
if they hadde knowen, and kepte
the qualities of signes or tymes
they shoulde haue obteyned their
will and effecte, in the aforesayd
thynges.

Aldous semeth to saye, that
the ashes of a great frogge, boi-
at a womans gyrdle, restraineth
greatly the comynge of a wo-
mans naturall purgation.

And in a probatio, yf it be boi-
den too an hennys necke, there
shall come forth no bloude of her
or of an other beast.

Also if it be tempered with wa-
ter

of beastes.

ter, & the heade or an other place
be anoynted with it, heare will
no more growe there.

If anye man beare a dogges
hart on his left syde, all þ dogges
shall holde their peace, and not
barke at hym.

If any man will bynd þ right
eye of an Wolfe on his right leue
neither men nor dogges maye
hunte hym.

Here are ended some secretes
of Albertus Magnus of Colone
upon natures, vertues, and ef-
fectes of certayne herbes, and
stones and brasles, and
here foloweth in
what houre eu-
ry planet hath

hys domt.

A. ff.

And

Ad that al thynges which
 hath ben sayd before, and
 also shalbe sayd after, may be ap-
 plyed more easely, to the effectes
 of their desire, whiche haue not
 cunning of the sterres. First thou
 shalt note, that an houre is takē
 two wayes, that is equall & une-
 quall. The equall houre is the
 houre of the dyall or clock, which
 is alwayes equall. The unequall
 houre is considered, after that ſ
 dayes be langer or shorter. For
 Astrologiens consider alwayes
 the tyme, in the whiche ſ ſonne
 standeth vpon his halfe sphere,
 and they call it the day or bow
 of the daye, and by the contrarie
 the nyght. They diuide that ty-
 me whych they call the day, in .xii
 equall partes, which be the hou-
 res of the same day, & whatsoeuer
 is

of beastes.

is sayde of the day, thou must vnderstand cōtrariwys of y^e nyght. And that thou mayst vnderstande more clerely, let vs put the case, the Sunne cometh oute frō hys halfe sphere, at. lviij. of the dyall, we haue vnto the goynge downe of the Sunne. cxii. houres of the dyall, which we maye multiplie by. lx. as there be. lx. minutes of every houre of the dyal, & we shal haue nyne hundredeth, & thre score minutes, whiche we may deuyde by. xii. as there be. xii. houres of the day, applyng to euery houre hys portion, & we haue. lxxx. minutes in an hour. Therfore euery houre of a daye shal haue. lxxx. minutes, which shal conteyn. i. houre & one thirde of an houre of the dyall. And in all that tyme & dominion of the planete of that

f. iij, houre

Of the Vertues

houre shalbe considered, as the table beneth written shall shewe. Every houre of hys nighte shall not haue but .xli. minutes, which thou shalt vnderstande: lyke wise of others, according to the rising of the Sunne vpon the ground, because that houre which is in the myddes betwene nyght and day, which is called the dauning of the daye is not called the daye, but the daye is properly vnderstande, when the Sunne may be sene.

¶ Therefore thou wyllynge too consider the domination of euery planet, for in euery houre, euery planete hath hys domination, thou shalt consider the houres them selles, after the way aboue written, and so thou maye come to the ende of thy purpose. Also the

of beastes,

the begynning of the daye is con-
sidered from one of the clocke of
the day, goyng befoze after noo-
ne. So let the Sondaye be diui-
ded into two equall partes, and
it is of xii. houres, diuide it into
two, then the halfe daye shalbe
xviij. and þe fyrst houre folowing
shalbe the beginnynge of Mon-
daye.

Wherefore, thou shalt consider
that Sonday hath his ygne vn-
der the Sunne.

Mondaye hath hys signe vnder
the Moone.

Tuesdaye hath hys signe vnder
Mars.

Wednesday hath his signe vnder
Mercurius.

Thursdaye hath his signe vnder
Jupiter.

Fryday hath his signe vnder Ve-
nus.

Of the vertues

Saturday hath his signe vnder
Saturnus.

¶ It is too be noted that euerye
true acte must be done vnder his
planete. And it is better, if it be
done in the propre daye of þe pla-
nete, & in hys owne propre hour
as for an example.

vnder Saturnus, lyfe, building
doctrine, mutation.

vnder Jupiter, honour, thyng de-
sired, ryches, apparel.

vnder Mars, warre, pryson, ma-
trimony, enemy.

vnder the Sūne, hope, lucre, for-
tune, heyre.

vnder Venus, frende or felowe-
shipp, may, loue, straunger.

vnder Mercury, losse, det, feare.

vnder the Mōone, playe, dysau-
marchaundyse, thefte.

¶ Of

of beastes.

Of the houres of the dayes
and nyghtes.

And fyrst of the houres of **S**o
daye, in hys fyrst hour, the **S**unne
in the seconde **V**enus, in the thyrde
Mercurius, in the fourth the **M**oo-
ne, in the fyfte **S**aturnus, in the
vi. **J**upiter, in the. vii. **M**ars, in the
viii. the **S**unne, in the. ix. **V**enus,
in the. x. **M**ercurius, in the. xi.
the **M**ooone, in the. xii. **S**atur-
nus.

But in the fyrste houre of the
nyghte **J**upiter, in the seconde
Mars, in the thirde the **S**unne,
in the fourth **V**enus, in the fyfte
Mercurius, in the. vi. the **M**ooone,
in the. vii. **S**aturnus, in the. viii
Jupiter, in the. ix. **M**ars, in the
x. the **S**unne, in the. xi. **V**enus,
in the. xii. **M**ercurius.

In the first houre of **M**onday
f. v. the

Of the vertues

the moone, in the second Saturnus, in the thyrde Jupiter, in the fourth Mars: in the fyft þ Sunne in the. vi. Venus: in the. vii. mercurius, in the. viii. the moone, in the. ix. Saturnus, in the. x. Jupiter, in the. xi. mars, in the. xii. the Sunne.

But in the first houre of Mondays night Venus, in þ seconde mercurius, in the thyrde þ mone, in the fourthe Saturnus, in the fyfte Jupiter, in the. vi. Mars, in the. vii. the Sunne: in the. viii. Venus: in the. ix. Mercurius: in the. x. the Moone: in the. xi. Saturnus: in the. xii. Jupiter.

In the fyft houre of Tuesday Mars in the second the Sunne, in the thyrde Venus, in the. iiii. Mercurius, in the fyft the mone in the. vi. Saturnus, in the. vii. Jupiter,

Jupiter, in the. viii. Mars, in 6
in the Sunne, in the. x. Venus,
in the. xi. Mercurius, in the. xii.
the Moone.

¶ But of Tuesdaies nyghte
in the fyrste houre Saturnus,
in the seconde Jupiter: in the
thyrde Mars, in 6. iii. the Sunne:
in the fyfte Venus: in the syxte
Mercurius: in the seuenthe the
Moone: in the. viii. Saturnus, in
in the. ix. Jupiter: in the tenth
Mars: in the. xi. the Sunne, in
the. xii. Venus.

¶ Of the wednisday, in his first
houre Mercurius, in the seconde
the Moone, in the thyrde Satur
nus, in the fourthe Jupiter, in
fift Mars, in the sixt the Sunne
in the seuenthe Venus, in the
eyght Mercurius, in the nyneh
the Moone: in the. x. Saturnus
in

Of the vertues

in the. xi. Jupiter, in p. xii. Mars.
¶ But on wednisday at nyghte,
in the fyrste houre the Sunne, in
the seconde Venus, in p. iii. Mer-
curius, in the. iiii. the Moone, in
the. v. Saturnus, in the. vi. Jupi-
ter, in the. vii. Mars, in the. viii.
the Moone, in the. ix. Venus, in
the. x. Mercurius, in the. xi. the
Moone, in the. xii. Saturnus.

¶ On Thursday in the fyrst houre
Jupiter, in the second Mars, in p.
iii. the Sunne, in the. iiii. Venus
in the. v. Mercurius, in the. vi. p.
Moone, in the. vii. Saturnus, in
the. viii. Jupiter, in p. ix. Mars,
in the. x. the Sunne, in the. xi. Ve-
nus, in the. xii. Mercurius.

¶ But on Thursday nyght in p.
fyrst houre the Moone, in p. secōd
Saturnus, in the. iii. Jupiter: in
the. iiii. Mars; in p. v. the Sunne:

in

of beastes.

in the. vi. Venus: in the. vii. Mer-
curius: in the. viii. the Moone:
in the. ix. Saturnus: in p. x. Ju-
piter: in the. xi. Mars: in the. xii.
the Sunne.

On Fryday at one of the clock
Venus: at. ii. Mercurius: at. iii.
the Moone: at. iiii. Saturnus:
at. v. Jupiter: at. vi. mars: at. vii.
the Sunne: at. viii. Venus: at. ix
Mercurius: at. x. the Moone: at
xi. Saturnus: at. xii. Jupiter.

But on frydayes night at one
of the clocke Mars: at. ii. p. Sune
at. iiii. Venus: at. iiii. mercurius
at. v. the Moone: at. vi. Satur-
nus: at. vii. Jupiter: at. viii. mars
at. ix. the Sunne: at. x. Venus:
at. xi. Mercurius: at twelke the
Moone.

On Saterday at one of p clock
Saturnus: at. ii. Jupiter: at. iii.
Mars,

of the worlde.

Mars: at. iiii. the Sunne, at. b.
Venus: at. vi. Mercurius at. vii.
the Moone: at. viii. Saturnus;
at. ix. Jupiter: at. i. Mars, at. xi.
the Sunne: at. xii. Venus:

¶ But on Saturdayes night at
one of the clocke Mercurius, at
ii. the moone, at the Saturnus
at. iiii. Jupiter, at. b. mars. at. b.
the Sunne, at. vii. Venus, at. viii.
Mercurius, at. ix. the Moone,
at. x. Saturnus, at. xi. Jupiter,
at. xii. Mars.

¶ And not that Jupiter and Ve-
nus be good, Saturnus and Mars
euell, but the Sunne and

the Moone in a meane,
and Mercurius is
good with good
and euell to

euell, and
(*) in a meane

Of the metuels

Here beginneth the booke of
meruayles of the world, set forth
by Albertus Magnus.



After it was knowen of
philosophers, that
all kyndes of thynges
moue and inelyne to
them selfe, because an
actiue and rationable vertue is
in them, whiche they guyde, and
moue as well to them selles as to
others, as fyre moueth to fyre, &
water to water.

Also Auerenna sayde, when a
thyng stode longe in salte, it is
salte, & if any thyng stande in a
synkyng place, it is made syn-
kyng. And yf anye thyng stan-
deth with a bold man, it is made
bolde, yf it stande with a feare-
full man, it is made fearfull.

And

And if a brast companieth wth mē,
 it is made tractable & sampliar.
 And generally, it is berefied of
 them by reasons, and dyuerse ex-
 perience, that euery nature mo-
 ueth to his kynde, and their bere-
 fyenge, is knowen in the firste
 qualities, and lykemyle in the se-
 conde and the same chaunceth in
 the thyrde. And there is nothing
 in all dispositiōs, which moueth
 to it self, according to his whole
 power. And this was the rote, &
 the seconde beginning of þ^e wor-
 kes of secretes, and tourne thou
 not away the eyes of thy mynde.
 ¶ After that thys was grafted in
 the myndes of the philosophers
 and they founde the disposition
 of naturall thynges. ¶ For they
 know surely that greate colde is
 grafted in some, in some greate
 boldenes;

Of the meruels

shoulde not deny any meruaylous
thing although he hath no rea-
son, but he ought to proue by ex-
perience, for the cause of meruai-
lous thinges are hidde, and of so
diuerse causes goyng befor, that
mans understanding after Pla-
to, maye not apprehende them.
Therefore the lode stone, draweth
yron to it, and a certayne other
stone draweth glasse. So meruay-
lous thinges are declared of phy-
losophers to be in thinges by ex-
perience, whiche no man ought
to denye. And that is not proued
after the fashion of philosophers
whych founde that, for the phy-
losophers saith, that the palme
is a tree, and it bath the male
and the female, therefore whan
the female is nygh the male,
thou seest that the female, bowe
D.ii. downe

of the world,

downe to the male, and the leafe
& brāunches of it are made softe,
and bowe downe to the male.

¶ Therefore whan they see that,
they bynde ropes fro the male to
the female. *Reddit ergo erecta, su-
per seipsam quasi adepta sit. Vt
culo per continuationem fumis
virtutem masculi.* Not withsta-
dinge many of the auncient auc-
thors, hath shewed meruaylous
thynges, receyued now of the co-
mon people, and take for a truth.
¶ Therefore I shal shewe to the cer-
tayne thynges, that thou mayste
stablish thy mynde vpon them, &
to knowe it for a certayne truthe,
which reason can not stablish by
feling, because the foresaid helpe
in them. And therefore it is, that
the sonne of Messias sayde in the
booke of the beastes, *I* a woman
great

Of the meruels

great with chyld, put on the apparell of a nian, & a man put it on after, before he wasse it, if he haue the feuer quartayne, it wil departe from hym.

¶ And it is sayde in the boke of beastes, that the Lybarde sleeth & pryuy membres of a man, and in an other place it is sayde si Carneum, yf an olde man be buried in a doue or culuer house, or be put where doues or culuers inhabite or reste, there they are multiplied, untill it be full of them.

¶ And in the boke De cyriaca of Galene, it is sayde that the Serpent which is called Regulus in Latin, a cokatryce in Englishe, is some what whyte, bpō whose head there be thre hayres, & whā any mā seeth them he dieth sone
And whan any mā or any other
D.iii. lying

tryng thing heareth his whistle
 lunge, he dyeth. And every beaste
 that eateth of it beinge deade,
 dieth also. And aristotel sayde,
 where there is sommer. vi. Mo-
 nethes and lyke wise winter, the
 re is a floud in the which adders
 are founde, whose property is,
 that they neuer se them selues
 but they dye, but whan they be
 dead, they hurt not. And aristo-
 tele put craftly in the mind of A-
 lexander, that he shoulde take a
 greete glasse, and walke wyth it
 towarde them, & whan they dyd
 beholde them selues in the glasse
 they dyed. This sayng of Aristo-
 tel was not beleued of some men
 for Auicenna sayd agaynst Ari-
 stotel, yf any man dyd see it, he dy-
 ed, wherfore there is no truthe
 in his speache. And they sayde, if
 anye

Of the metacles

any man wolde take of the myl
ke of a woman, gyttig souke to
her owne doughter of two yere
olde, and let it be put in a glazen
bessel, oz hanged vp in a doue oz
culuer house where they goe in
and forth, doues will abyde & be
multiplied there, but yf they bee
innumerable, And thoi said, whā
the mouth of a deade man is put
vpon hym whiche complayneth
of hys beallye, hys beally is hea-
led.

¶ And Alexander sayd, whā any
thing is taken out of the nauyle
of an infant, which cometh forth
if it be cut, and be put vnder the
stone, of a ryng of syluer oz gold
than the passion oz grief of the co-
like cometh not in any wyse too
hym that beareth it.

¶ And Galen saith, whā y leasles

of the world.

of Sozell be eaten, they louse the
beally. And whan the fede of it
is drunken, it louseth the beally.
And it is sayde, that the roote of
Sozell hanged vppon hym: that
hath the swyn pockes, it helpeth
hym.

¶ And Philosophers saye, whan
thou wilt that a beast returne to
hys lodging, anoint his forehead
with Sepe squilla, and it wil re-
turne.

¶ And Aristotel sayd in the boke
of beasts, If any mā put wrou-
ght war vpon the hornes of co-
wes calfe, it wil goo with hym
whersoever he wil wout labour.
And if a nyman anointe the hor-
ne of hys wyf with ware and oyle or
pitched payne of their fete goeth
away.

¶ And if any shall anoynte. p. tur-
ges

Of the meryels

ges of, orē with any talow, they
neither taste nor eate meate, but
they shal die for hūger, except it be
wyped away wth salte & byneger.

¶ And if any man anoynte y^e ne-
ther partes of a cocke with oyle,
he nether wil, nor may treade an
henne.

¶ If thou desire that a cocke cro-
we not, anoynte his head & fore
heade with oyle.

¶ It is said in y^e boke of Archige-
nis quando cam illa, of y^e hare is
hanged vpon him that suffereth
the colike, it profiteth hym.

¶ And Aristotel sayd y^e Emerau-
des goeth away frō hym, whiche
sitteth vpon the skynne of a Lpō.

¶ And if the dunge of an hare be
broken vnto poulder and caste
abrode vpon a place of Emotes
or Pismeres, than the Pismeres

H. v. leaue

leatle there place.

¶ Philosophers sayd, if the head
of a goote be hanged vppon hym
which suffreth swyne poches, he
is healed by it. If thou wilt that
a woman be not viciate nor desy
re men, take the priue member of
a wolf, and the heares which do
grow on the chekes or eye bright
of him, and the heares whiche be
vnder his berde, and burn it all,
& geue it to her in a dryncke whē
she knoweth not, and she shall
desyre no other man. And they
said, whan a womā desyrez not
her husbāde, then let her hous
bāde take a lytle of the talowe
of a bucke goate, meane betwene
lytle and great, and let hym ano
ynte his priue member with it,
and do the acte of generacion she
shall loue hym and shall not do the
acte

Of the mervels

acte of generation afterwarde
wyth anye

¶ And they sayd þ̄ whē the snail
is poysoned, it eateth the herbe
called organy, and is healed, and
therfore thei know that the her-
be called organny, hath lyen un-
der poyson. Also it is sayd when
the wsel is poynsoned of a ser-
pent it eateth rewe, & they know
by this, that rewe is contraye
to the hemyne of serpentes.

¶ And a mouse put vnder the
prichynge of scorpyons, deliue-
reth a man bycause he is contra-
rye and feareth not hym.

¶ And philosophers haue inuen-
ted, that if anye womā is barray-
ne whā ther is put to her a thig
that maketh a woman barrain,
the woman is not barayne, but
fruteful, and contrariwyle.

And

of the world.

And it is sayde that when a sponge is caste in wyne mixed wth water and after dra^wen forth & strayned and wrzynged, the water commeth forth of it, & the wyne remaineth, yf it be not mixed, nothyng commeth forth.

Caberencis sayd, yf a stone be hanged vppon a sponge, on the necke of a chylde, whiche couggheth with a belement or great cough, hys cough is mitigated & restrained. And whā it is put on the heade of an asse, or in to hys foundamente, Scarabeus, that is a flye with a blacke Welle, & breadeth in coweshardes and is blacke, called a bite!, cutteth him and he turneth, vntyll it be dra^wen from hym.

It is sayde also, that yf anye stone be bounden to the tayle of
an

Of the meruels

an asse, he wil not bray nor roze.

If the hayres of an asse be taken, whiche are nyghe hys priuy membre, and be geue to any mā, brokē in with any kynd of wyne in a dryncke, he beginneth anone to fart. Like wyle yf any man taketh the egges of Dysmeres and breaketh them, and casteth them into water, and geue thē to any man in a drinke, he cealeth not anone to farte, they do lyke wyle with wyne.

And it is sayde, yf thou wilt make a ryng of a rodde of a fresh myrte tree, & put it on thy ryngge synger, it mitigateth or extineteth the impostume vnder the arme holes.

In the booke of Aristotel, it is sayde that the roote of whyte henbane, whan it is hanged vpo
a man

of the world.

a man suffering the colyke, it is
profytable to him. And whā sal
te Peter is put in a vessel, and by
neger bpō it, it wyl boyl oz seeth
mightely without fyre.

C It is sayd also in the boke of
hermes, whan leeke seede is castē
bpōn vineger, the eigrenes oz so-
wrenesse of it goeth away

C Belbinus saide, whan thou ta
kest the white of an egge, & alu-
me & anoyntest a clothe with it,
and wasthest it of wyth water of
the sea: being drye, it letteth the
fyre to burne.

C An other sayde, whā redde Ar-
senicum, and alume are taken, &
broken, and confected, oz made
with the iuyce of the herbe cal-
led houslyke, and the galle of a
bull, and a man anoyteth hys
handes wyth it, and after taketh
hote

Of the meruels

quyckened. And whan thou buryest the flye called a bytel among roses, it dyeth, if thou burye it in dunge, it quyckeneth.

¶ And philosophers sayde that whan the fethers of Eagles be put with þe fethers of other fowles, they burne and mortefye the for as he ouercometh in hys lyfe all byrds, & hath rule ouer them so þe fethers of Eagles are deadly to all fethers.

¶ And Philosophers say, yf the skynne of a Wepe be put in anye place with the skynne of Adib, it gna weth and consumeth it. And he that putteth on hym clothe of the wolfe of a Wepe whiche hath eaten Adib, itchyng ceaseth not from hym, bntyll he put it of.

¶ And yf thou parfume an house or place with the lunges or ligh-

of the world.

tes of an Asse, thou clengest it fro
euery Serpente and Scorpion.
And of thys Philosophers know
that it is good agaynst poyson.
¶ Cabariences sayth: yf the tūg
of the Lapwynge or blache plo-
uer be hanged vpon a walle Ob-
liuionem reddit eum memorē et
alienationes.

¶ And it is sayde in the booke
of Cleopatra. If a woman haue
no delectation with her husbāde
take the marrowe of a wolfe, of
hys lefte foote, and beare it, and
she wil loue no manne but him.
And it is sayde, whanne the lefte
hype or haunche of a male ostriche
is taken and boyled, or see-
ched with oyle, and after the be-
gynnyng or grounde of hayres
are anoynted with it, they grow
neuer agayne.

Architas,

Of the meruels

Architas sayd, yf the hart of a serpent be taken, whan he liueth and be hāged vpon a man, being sycke of the feuer quartayne, it plucketh it vtterly a waye. And Adders skynne, whan it is straye bounded vpon the ankle of a woman, it haisteth the byrth, but after the byrth, it must be remoued away anone.

The tethe of all serpētes, whā thou pluckest them furthe by the rootes, as longe as the serpente lyueth, yf they be hanged vpon a man, sycke of the feuer quartayne they take awaye the feuer quartayne from hym, and yf the Serpent be hāged vpon a toth aking it profiteth. And yf a serpēt meete with a woman wyth chylde, she bryngeth furth her chylde before it be perfecte. And yf it meete
J.ii. with

of the world;

with her when she trauayleth of
chylde, it hasteth her byrthe.

And they sai, if thou wilt take
the eye to the of the beaste called
Crocodilus in Latine, in englysh
a Crocodile out of þe byp̄rmore
palase of the leste side of his mo-
uth, and hange it on a mā being
sicke of þe feuers, it healeth hym,
and the feuers will not returne
agayne to hym. And they haue
sayde, that the Lyon is afrayde
of a white cocke. And again that
he feareth the fyre. And he that
is anoynted with the talowe of
the reynes of the talowe of þe rey-
nes of the Lyon, feareth not to
go amonge beastes, & all beastes
are afrayed of the Lyon. And he
that anoynteth hys bodye with
hares dunge, wolfes be farayde
of hym.

Et

Of the meruels

C Et si teritur attenicum citris-
num, and be myxed with mylke
if a flye fall vpon it, it dyeth not.

If thou wilt take þ right fote
of a snapll, and hange it vpo the
right fote of a diseased mā wyth
the gout, it profiteth it: likewise
if thou hange vp the leste fote of
a snapll to thy leste fote, diseased
with the goute. And so the hāde
of it is profitable to the hande &
the synger, to the synger.

And yf a fyre be kindled before a
man þ is brossen of grene woode
of fygge trees, his stooness will
make a noyse oz bounsing.

And it is sayde in the booke of
hermes, whan bothe the eyes of
the Bers be bounden in linnen
cloth, vppon Sinistrum adiuto-
rium, they put awaye the feuer
quartzayne. And it is sayde, if the

of the worldes.

wolfe se a man and the mā se not hym, the man is astonied & feareth, and is hoozle. And therfore if anye man beareth the eye of a wolfe, it helpeth to victoꝛye, too boldenes, banquysshing and fear of hys aduersary.

And it is sayde, if a ryrng be made of the whyte houses of an Asse, & he that hath the falling sychenes putteth it on, suffreth not the falling sychenes.

¶ And they sayde, whan þy wylte that flies come not nyghe thy house, than put Condiciū et opium, in white lyme, and after make thy house whyte with it, thanne flies shall in no wyse enter.

¶ Whan thou wilt that thy wife or wenche, shew to the al that she hath done, take the hart of a dove and

Of the meruels

and the head of a frogge, and drye
them both, and braye them vnto
pouder, and laye them vpon the
brest of her sleping, and she shall
shewe to þ all that she hath done,
but whan she shall wake, wype it
awaye from her brest, that it be
not lysted vp.

¶ And they saye, yf any man put
a Diamonde vnder the heade of
a woman sleapinge, she manife-
steth, if she be an aduoutrer, for if
it be so, she leapeth backe out of þ
bedde as frayde, and yf not, she em-
braceth her husband with great
loue.

¶ And they say, that an Alle skyn
whan it is hanged vpon chyldre,
it letteth them to be as frayde.

¶ Architas sayth, yf the ware of
the left eare of a dogge be take n,
and be hanged vppon men sycke

J.iiii.

in

in the feuers that come by cours
oz fyttres, it is verpe profitable,
and specially to the feuer quar-
tayne.

¶ And Phylosophers saye, that
some kynde oz singulare, whiche
neuer had sickenelle, is profita-
ble to euery sickenes, and he that
had neuer payn, helpeth and hea-
leth a man from it.

¶ And whan the house is perfu-
med with y leste house of a mule,
flyes remayne not in it.

¶ And yf the harte, eye oz brayne
of a lapwynge oz blacke plouer,
be hanged vpon a mans necke,
it is profitable agaynst forget-
fulnes, and sharpeth mas vnder-
standynge.

¶ If a womā maye not conceyue
take an heartes home, turned in-
to poulder, & let it be myxed with
a cowes

Of the meruels

a cowes gall, let a woman kepe it about her, and let her do þe acte of generation, and she shall conceyue anone.

¶ A grosse and styffe hayre of a mares tayll, put vppon a doore suffereth not fauzales to enter.

¶ The tothe of a sole oz colte of one yere olde, put in the necke of a chylde, maketh hys tethe to breede without payne.

¶ The tothe of a mare put vpon the head of a man, being madde, deliuereth hym anone from hys furpe.

¶ If a woman may not conceiue let a mares mylke be geuē to her, not knowing, let her do the acte of generation in that houre, and she shall conceyue anone.

¶ The houle of an horse persumed in a house, dryueth awaye

J. b.

myse.

of the worlde.

myse. The same chaunceth also
by the house of a Mule.

¶ That all the hote water come
furth of a caldō. Take oꝝ blache,
that is Terra francisca, w pitch
caste it in water, and it shal come
foꝝth all.

¶ That fyre may come
foꝝth of water, take the shel of an
egge and put in it quicke byꝝm-
stone & lyne, & byt the hole & put
it into water and it will kendle.

¶ And it is sayd, if the herbe Cā-
phere, be put bpō water, it is kēd
led and burneth in the water.

¶ That thou maye take byꝝdes
with thy handes, take any coꝝne
bery well steped in the dregges of
wyne and in the iuyce of hēlocke
and caste it too the byꝝdes, euery
byꝝde that tasteth of it, is ma-
de droncken, and looseth her
strength.

And

Of the meruels

And they say, yf any man be appointed with y^e mylke of an Asse, all the flyese of the house wil gather to hym.

To write letters oꝛ bills, which be not readde but in the nyghte, take the gall of a snayle oꝛ mylk of a sow, and put it too the fyre, oꝛ with water of a worme Wyng late.

If ye myngell together many whites of hēnes egges, a moneth after they are made glasse, & hard as a stoon, and of thys beyng after thys fashon is mayde a Sophisticall precious stone, called Copasius, yf it bee conioyned befoze wyth Saffron oꝛ read earthe.

Likewise, if the some which is found about the stones of a hart, oꝛ horse, oꝛ asse, beyng weery, be

of the worlde. -

be myxed with wyne, and þ wyne
be geuen to any man to drynke,
he shall abhorre wyne for a moone-
neth.

¶ And yf any manne shall haue
many celes in a wyne vessell, and
they be suffered to dye in it, if any
man drynke of it, he shall abhorre
wyne for a yere, and by chaunce
euermore.

¶ And it is sayde, yf a rope be ta-
ken, with whiche a theefe is or
hath ben hanged by with, and a
litle chaffe, which a whyrle wind
lifted vp in the ayre, and let them
be put in a potte, and set among
other pottes, that pot shall breake
all the other pottes.

¶ Also take thou a litle of the
aforesayd rope, and put it on the
instrument, with which þ breaðe
is put in the ouen, whan he that
shoulde

Of the mervels

Shoulde put it in the ouen, Shoulde
put it in, he shall not be able too
put it in, but it shall leape out.

¶ That men maye seme with-
out heades.

Take an Adders skynne and
Auri pignētum, and grebe
pitche of Reuponticum, and the
ware of new bees, and the fat of
greace of an Ase, and breake the
al, and put them in a dul seething
potte full of water, and make it
to sethe at a slowe fyre, and after
let it ware colde, and make a ta-
per, and euery man that shall see
light of it, shall seme headlesse.

¶ That men maye seme to haue
the visage of countenaunce of a
dogge. Take the fatte out of the
eare of a dogge, anoynte with it
a litle newe sylke, put it in a new
lampe

of the woulde.

lampe of greene glasse, and putte
lampe amonge men, & they shall
see the bysage of a dogge.

¶ That men maye seme to haue
thre headdes.

¶ Take of the hary of a dead asse,
and make a rope, & dnye it, & take
the mary of the principall bone
of hys ryght woulde, and myxe
it with vitrgyns ware, & anoynte
the corde, and put it vpon þe thras
woldes of the house, they þe come
into the house shall seme to haue
thre headdes, and they that be in
the house shall seme asses to the
that enter in.

¶ If thou wilt that a mans head
seme an asse head.

¶ Take bp of the colleting of an
asse & anoynte þe mā on his head.

¶ If thou wilt that a chicken, or
other thing leape in the vythe.

Take

Of the meruels

Take quyche syluer and þ pow-
der of Calamite, and put it in a
bottel of glasse wel spotted, & put
it with in a hote thing. for se-
pyng quyche siluer is hote, it mo-
ueth it selfe, & maketh it to leape
or daunce.

If thou wilt se that other mē
can not.

Take of the gall of a male cat,
and the fat of an henne al whyte
and myre theym together, and a-
noynt thy eyes, and thou shalt se
it that others can not see.

If thou wilt vnderstande
the boyces of byr-
des.

Associate with the two felows
in the .xxviii. daye of October, &
go in to a certayne woode wyth
dogges as too hunte, and carye
home wyth that beaste, whyche
thou

of the wylde.

thou shalt fynd first, and prepare it with the harte of a foxe, and thou shalt vnderstand anone the voyce of byrdes oz beastes. And if thou wylte that any other lyke- wise vnderstande, kysse hym, and he shall vnderstande.

If thou wilt louse bondes.

Go into the woode, and loke where þe wyf hath her nest with her byrdes, and whan thou shalt be there, clymme vp the tree, and vynde about the hole of it wher- soeuer thou wilt. For whan she seeth the, she goeth for a certayn herbe, whiche she will put to the binding, and it is broken anone, and that herbe falleth to þe ground vnder the cloth, which thou should haue put vnder the tree, and be þe present, and take it.

In the nest of the lapwying oz
blache

Of the meruels

vnder the earth within, al which
be in the lodgene, shall seme as
thei were great men in the shape
of horses and Elephantes, and
it is a very meruaylous thynge.

¶ In other perfumming, which
whā thou makest, thou seest out-
wardly grene men, and men of
many shapes and infinite mer-
uayles, whiche are not discerned
for their multitude.

¶ Take Cimar, that is bet-
milson, and the stoon Lazulus
and Peneroyall of the mountains
and beate it all to poulder, and
syfte it, myre it with the fat of a
Dolphyn fysh, horse or Elephāt
make graynes or cornes after þ
fashion of ryse, and dzye them in
a shadowe, perfume in it whan
thou wilt and it shalbe don, that
is sayde.

B. ii.

A per.

of the world.

TA persumpnge too see in otre
leape what thing is to come of
good and euell.

Take the bloude of an Asse
congeled, and the fatte Lupi cert
ni, and a swete incēse oz gumme
called Storax and also Storax, &
also styrax, gather it altogether
by equall weyghtes, and let thē
be mixed, and graynes oz cornes
be made therof, and let the house
be perfumed with thē, than thou
shalt se hym in thy leape, & shalt
shewe to the all thynges.

A maner of makynge a matche
of a candell, oz cadel weke, which
whan thou shalt kendle, & shalt
see men, in what shape soeuer
thou wilt.

Take the eyes of an wyche
owle, the eyes of a fysh, which is
called Assures, and the eyes of a
fysh

Of the meruels

fythe, whiche is called Libanitis,
and the galle of wolfes, breake
theym with thy handes, & myxe
them together, and put them in a
bessell of glasse, than when thou
wilt warke it, take þe fatte of any
beast thou wilt, that this may be
made in the shape of it, melte it,
and myxe it perfectly with that
medicine, and anoynte þe matthe
or candel weke, whatsoeuer thou
wilt w do it. After keele it in þe mid-
des of the house, and the next morn-
seme in the shape of that beaste,
whose fatte thou did take.

¶ An other matthe of a candell
or a candell weke, that men may
appere in the shape of aungels.

¶ Take the eyes of a fythe, &
the eyes of filoe, that is of a bren-
ner of bones, and breake them w
thy handes, and make them soft.

of the world.

and put them in a vessell of glasse
vii. dayes. After put some oyle in
them, and lyghten it in a greene
lampe, and put it before menne,
whiche be in the house, they shal
see them selues in the shape of an-
gels by the lyght of the fyre.

¶ An other matche or weke of a
candell, makyng men to appeare
with blacke faces.

¶ Take a blacke lampe, and pour
in it oyle of the elder or alder tree
or quicke syluer, and poure in
that oyle or quicke syluer a parte
of the bloude of them that bee in
lettyng bloude, and put in that
bloude oyle of the elder or alder
tree (some sayth of the bur tree)
or quicke syluer.

¶ A meruaylous lāpe, in whiche
appeareth a thynge of terrible
quantite, hauyng in the hande a
rodde

Of the metuels

radde and asrayeth a man.

Take a grene frogge, & stryke of the headde of it vpon a grene clothe, make it wette with oyle of burtree or elder tree, and put in the weke and lyghten it in the grene lampe, than shalt thou see a blacke man standing, betwene whose handes there shalbe a lap and a meruaylous thyng.

An other weke which whan it is hendled, & water is poured on it, waxeth strong, and whan the oyle is put in, it is put out.

Take lyme whiche water hath not touched and putte it with an weight, equal to it of ware & the halfe of it of the oyle of baulm & Raptacitrina, with equall to it of bymstone, and make a weke of it, & drop doune lyke dewe vpon the water and it shalbe hendled.

℞. iiii,

and

of the world.

and droppe doctrine oyle hyppon it;
and it shalbe put out.

An other weke, which whan it
is kedled, all thinges seme white
and of syluer.

Take a Lyzarde, and cut a-
way the tayle of it, and take that
which commeth out, for it is like
quycke syluer. After take a weke
and make it wette with oyle, &
put it in a new lampe and kendle
it, and y^e house shal seme bright
and white, or gylted with syluer.

A meruapulous operation of a
lampe, whiche yf anye man shal
holde, he ceaseth not to farre, un-
till he shal leaue it.

Take the bloude of a snayl,
dye it by in a linen cloth, & make
of it a weke, and lyghen it in a
lampe, geue it to any man thou
wilt, & saye lyghen thy, he shal
not

Of the meruels

not cease to farte, vntyll he let it departe, and it is a meruaylous thynge.

¶ A weke which whan it is lightened, women cease not to daunce and be gladde, and too playe as they were madde for great ioye.

¶ Take the bloude of an hare and the bloude of a certayn fowle which is called Solon, & is lyke a turtell doue, and of the bloude of the turtell male, equale to the halfe of it.

Chan put in it a weke, and lighten it in the myddes of the house, in whiche are syngers and wenches, and a meruaylous thynge shalbe proued.

¶ If thou wilt make that lyce maye appeare runnynge abroad in a mans bedde that he mai not sleape, than cast in hys bedde the weyghte of one or halfe vnce of

Alcabengi, and if thou shalt take
pilos asturis, therof shalbe made
a weke, which whan it is lighte-
ned, euery sicke man seeth other
by the vehemencye of the sycke-
nesse, and mynyshinge oꝛ exte-
nuation.

¶ Whan thou wilt that þe seme
al inflamed, oꝛ set on fyre frō thy
head vnto thy fete & not be hurt.

¶ Take white great malowes oꝛ
holy hocke, myxe them with the
whyte of egges, after anoint thy
body with it, and let it be vntil it
be dyled by, and after anoint the
with alume, and after ward caste
on it smal byrmstone beatē vnto
pouder, for the fyre is inflamed
on it, & hurteth not, and yf thou
make vpon the palme of thy hāde
thou shalt be able to holde þe fyre
without hurt.

Of the Miracles

If thou wilt that a thinge be casten in the fyre and not burne.

Take one parte of glew of fish & an equal quantitie to it of alme, let it be perfetely myxed, & let bynegger be poured vpon it, lette whatsoeuer thinge that wilt be consecreted with it, cast it in þe fyre, anoynt it with this anoyntemēt it shal not be burned.

If thou wilt make a contrary, that is any image oz other thing and whan it is put in the water it is hendled, and yf thou shalte drawe it out, it shal be put out oz quenched.

Take some not quenched, and mire it perfetely with a litle war and the oyle of Selsanum, & naptā, that is whyte earth and byrm stoone, and make of it an ymage, whanne thou shalte put it in
water,

water. The fyre shall be kindled.
¶ If thou wilt make that when
thou openest thy handes upon a
lampe, the light of it is put out,
and when thou closest them up
it is kindled, and it ceaseth not to
do that.

¶ Take a spice which is called
Sassafras, after bray it, and after
make it with water of Caspene,
and anoynte thy handes with it,
after open them in the mouth of
the lampe, the lyghte of it shall be
put out, and close the, & it shall be
kindled agayne.

¶ If thou wilt see a thing drown-
ed, or se depe in the water in the
night, and that it shall not bee
more hyd to the than in the day,
and readde booke in a darke
place.

¶ Anoynte thy face with the
blonde

